

REFORMED CHURCH MESSENGER

THE MESSENGER is gratified to be able to present in this issue not only photos of Dr. B. F. Fackenthal, Jr., President of the Board of Trustees of Franklin and Marshall College, and of Dr. Henry Harbaugh Apple, President of the College, whose administration has been marked by the erection of so many fine buildings, but also some magnificent views of the Fackenthal Laboratories, erected by the generosity of Dr. Fackenthal, who is also now erecting a new \$75,000 swimming pool for the College he loves and serves so well.



B. F. Fackenthal, Jr.



Henry H. Apple

PHILADELPHIA, JULY 31, 1930

ONE BOOK A WEEK

A NEW RELIGION

A book has recently appeared from the press of the Macmillan Company which has attracted much attention in England and is apparently destined for a wide reading in America: "The Present and Future of Religion," by C. E. M. Joad. It is not pleasant reading but it demands attention, for it is about the most forthright attack upon the Christian faith that has appeared in a long time and it comes from a distinguished philosopher whose words carry great weight in England and who writes in a popular and racy style which easily captures the ear of the average man and makes many things sound final, or at least plausible, which the scholar finds have a good deal of sophistry in them. The preacher should read the book if for no other reason than that it shows the sort of teaching the humanists and a certain group of psychologists and philosophers are widely disseminating among the people.

The first part of the book is devoted to a proof by figures and observations of the marked drift of the people from the Churches. According to these figures the attendance at Church in England has fallen off about two-thirds in the last decade, the congregations in many Churches are but a beggarly handful of women and children, and youth has practically deserted the Churches. This is due to the week-end habit and the automobile to some extent but mostly to indifference to religion—or rather to the religion of the Churches, Prof. Joad would say—and the failure of the old doctrines any longer to appeal to the modern mind.

This decline of faith in the Churches and the Christianity of the Churches is due to three factors, Prof. Joad tells us. First was the failure of the Churches at the time of the war. Youth became so disgusted at the breakdown of the old Victorian faith that it turns from it with a real vengeance. If your religion could do nothing but flood the world with an

orgy of hatred and slaughter what hope is there that it can meet the other deeper issues of life? Of course this argument can be answered, but this is not the place for it. The second reason for this decline of faith is the subtle infiltration of fatalism that has come from modern psychology and psycho-analysis. We are the victims of inherited tendencies and subconscious urges over which we have no power. Why then try to live a morality we cannot live? Why not eat, drink and play since our struggle is all vanity? Self-expression is the only logical principle by which to live so we will express ourselves and express what religion calls our lower selves, and what the psychologists are telling us are our real selves. The third cause of this reaction to the Churches and to the faith itself is the failure of the Churches to adjust the doctrines to the proved results of scientific research. Prof. Joad mentions with sympathy the attempts of Bishop Barnes and Dean Inge to do this, but he feels that the Churches at large still cling to the ancient creeds and to miracles, both of which mean nothing to the modern mind and stand between it and religion instead of helping it. One cannot quite help getting the impression that the author does not feel that even with the liberalizing of certain doctrines that Christianity can be made the religion of the future. One wishes that there were space to go into these arguments here, for there is much that is specious in all of them, but my readers are perhaps as capable of that as I am.

The second part of the book is devoted to the beginning of religion, how it came to get such a hold upon man and what religion really is in its essence. To those familiar with Prof. Fraser's books a good deal of the ground covered here is familiar, but it is all very interestingly and plainly put. Of course it will always be disputed ground as it has been since Herbert Spencer advanced his theories half a century ago. But Prof. Joad is not satisfied with these theories of the origins of religion, neither does he think that religions can be judged by their origins alone. Present and especially future must be as much, if not more taken into account in explaining religion and why people cling

to it than the past. Neither does he think that the psychologists have got at the nature of religion by linking it up to sexual instincts. It is too big a thing to explain by sex as it is by anthropology. Through this part of the book—and it is very interesting here—many of us will follow Prof. Joad with sympathy.

Well, if we must throw over the creeds, and if the Christian omnipotent and omniscient God is gone—and the author devotes a whole chapter to showing how He can be neither and still remain a good God in the face of experience and reality—and if the God of the psychologists is not big enough to meet the situation, where are we going to find our religion and what is it going to be? For, remember that Prof. Joad believes very firmly that man is a religious animal and not only needs a religion but wants one very much. One is suspicious as he starts with Prof. Joad on this quest that he is not going to get very much further than the arid plains of Humanism—the worship of our highest aspirations and the identification of ourselves with humanity in its upward struggle. Unfortunately for the Humanist humanity is not always over-working itself in its upward struggle—but when we get into the last chapter we find—rather to my surprise, I will confess—Prof. Joad at least reaching out into the infinite and spiritual with, now and then, some touch of certainty. In fact, he turns out to be something of a mystic and yearning for contact with spiritual things. But that contact cannot be now, for a perfect God cannot be mixed up with an imperfect world. God exists, but He is beyond us. He did not create this imperfect world. He dwells in perfection. The soul is conscious of Him and religion is the endeavor to attain to Him. Evolution is not something that starts with God. God had nothing to do with starting things. Evolution is the struggle to attain perfection and reach God. And this, to Prof. Joad, is the religion of the future.

It really is a very suggestive and interesting book, even if it does look queer from this notice of it.

Frederick Lynch.

CHURCH BUILDING FUNDS

J. S. Wise, Treasurer

At the close of the year 1911, the Board of Home Missions had 239 Church Building Funds enrolled. The former By-Synodic Board had 64 similar funds, total 303. These have grown to 1,117 from January 1, 1912, to June 1, 1930—a very creditable showing. The effects of the World War upon all of life is tremendous. Our mode of living, our thinking, our social and religious contacts are changed completely. Everything is done on a much larger scale than formerly. All this affects and raises the "cost of living." Naturally these changes likewise have its effect upon the income of the Board, particularly in the giving of Church Building Funds.

About a year ago we passed the 1,100 mark but the average receipt of one fund per week is no longer maintained. We can report the receipt of only 17 new funds for the last 12 months. The enrollment of No. 1100 gave us an unusual thrill. It means much in our Church Building Fund history. The first fund was raised by ten subscriptions of \$50 each and the record reveals that the first contribution of \$50 toward it was given by the Woman's Missionary Society of Martinsburg, W. Va., per Rev. J. A. Hoffheins, D.D.

May I appeal to all pastors to present to their people, in sermon or otherwise, the Church Building Fund idea? The present generation is not familiar with what has been accomplished, neither with the possibilities the Funds possess in making a permanent contribution to the develop-

ment of Christian character. The following Funds, beginning with No. 1100, have been received during the last year:

No. 1100. The Rev. J. A. Hoffheins, D.D., Fund of \$500. Contributed by Friendship Circle of Christ Church, Martinsburg, W. Va. Invested in Hungarian Church, Los Angeles, Calif.

No. 1101. The Rev. Lewis Reiter Fund of \$500. Bequest of Mary Jane Reiter, Harrisburg, Pa., in honor of her husband. Invested in Faith Church, Phila., Pa.

No. 1102. The Hungarian Gift Fund of \$500. Contributed by the W. M. S. G. S. (Fund No. 106). Invested in Hungarian Church, Los Angeles, Calif.

No. 1103. The William A. and Lizzie K. Rohrbaugh Fund of \$500. Contributed by William A. Rohrbaugh, Lineboro, Md. Invested in St. Luke's Church, Wilkes-Barre, Pa.

No. 1104. The Reuben and Eliza Mum-bauer Memorial Fund of \$500. Contributed by Mrs. Sarah Schwenk of Lansdale, Pa., in memory of her parents. Invested in Faith Church, Philadelphia, Pa.

No. 1105. The Southwest Ohio Classical Gift Fund of \$500. Contributed by the Southwest Ohio Classis and given to the Corinth Boulevard Church of Dayton, O.

No. 1106. The Joseph L. Rader and Family Fund of \$500. Bequest of their daughter, Amanda E. Rader, Williamsport, Pa., in loving memory of the family. Invested in St. Luke's Church, Wilkes-Barre, Penna.

No. 1107. The Simon C. and Elizabeth C. Nusbaum Fund of \$500. Contributed by Mrs. Elizabeth C. Nusbaum, of West-

minster, Md. Invested in St. Luke's Church, Wilkes-Barre, Pa.

No. 1108. The Jacob E. and Martha B. Ranek Fund of \$1,000. Contributed in loving memory of their daughters, Emma H., Elizabeth H. and Mary A. Ranek, Lancaster, Pa. Invested in Hungarian Church, Los Angeles, Calif.

No. 1109. The Harry G. and May H. Hitner Memorial Fund of \$500. Bequest of May H. Hitner, Pottstown, Pa., in memory of herself and husband. Invested in Faith Church, Philadelphia, Pa.

No. 1110. The James G. and Rebecca K. Evans Fund of \$500. Bequest of Rev. John M. Evans, late of Spring Mills, Pa. Invested in Faith Church, Phila., Pa.

No. 1111. The L. H. and Mary Fulmer Fund of \$500. Contributed by Bennett R. Fulmer, Greensburg, Pa., in memory of his father and mother. Invested in Faith Church, Philadelphia, Pa.

No. 1112. The Jonathan E. and Harriet Dundore Fund of \$500. Contributed by Rev. and Mrs. Paul J. Dundore, Greenville, Pa., in memory of his parents. Invested in Faith Church, Philadelphia, Pa.

No. 1113. The Israel's Sunday School Fund of \$500. Contributed by Israel's Sunday School, Paris, Ohio. Invested in Glenside Church, Glenside, Pa.

No. 1114. The Charlotte W. Doll Fund of \$500. Contributed by Miss Betty W. Doll, Martinsburg, W. Va. Invested in First Church, Winston-Salem, N. C.

No. 1115. The Virginia B. Doll Fund of \$500. Contributed by Miss Betty W. Doll,

(Continued on page 17)

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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EDITORIAL

PUZZLING QUESTIONS

Hon. Dwight W. Morrow, Ambassador to Mexico and nominee for U. S. Senator from New Jersey, is said to be quite busy in Mexico City in concluding his work as the representative of the United States to that country. Meanwhile a group of twenty-two of the leading women of Massachusetts have sent to him a question which we doubt not is puzzling him quite a bit. If the weather is as warm in Mexico City as it has been in this vicinity, we would consider the question doubly annoying and irritating, and we venture to believe that Ambassador Morrow would be glad if he could forget it instead of attempting to answer it. It may be that he is already uneasy because of the serious dilemma which confronts him as the result of a recent political speech.

The letter sent to Mr. Morrow by these representative and distinguished Massachusetts women reads as follows: "We note with alarm your program calling for the repeal of the Eighteenth Amendment and declaring the liquor problem should be given back to the States, each to choose its own method. You add that *the saloon must never return. If we restore the very conditions which begot the saloon, how can we expect that those conditions will not again generate the saloon or its equivalent?* We should sincerely appreciate a reply from you indicating how, in your opinion, the saloon or its equivalent may be abolished. If there is something better than Prohibition, we should welcome it; but a plan that in any way risks relining our streets with saloons cannot be called an improvement and fills us with apprehension."

We do not hesitate to say that we are among those who believe that Mr. Morrow will find it quite a puzzle to give a satisfactory answer to the problem with which he is challenged in this letter.

We have also noted a rather pointed puzzle put up to the Roman Catholic Church in the form of a book of 72 pages with cover, written by John Bond and published by the Independent Publishing Co., Washington, D. C. This book is entitled, *Saint Alcohol*, and it professes to explain the many recent attacks on the 18th Amendment of the Federal Constitution made by distinguished Roman Catholic pre-

lates and teachers. It is a scathing indictment of the close alliance between Roman Catholic institutions and the liquor business, and it pictures "Saint Alcohol" as "one of the most authentic of all the Roman saints," one whom the Church by precept and practice has consistently recommended both to the clergy and laity, one whose "ample and busy shrines may even at this hour be found in many monasteries and nunneries throughout the Roman Catholic world." Mr. Bond charges that alcohol is part and parcel of the hierarchical system, one of the lasting and most productive sources of revenue, one of the guarantors of Rome's political power and prestige. Mr. Bond claims that his main source and authority for this expose is the so-called "Moral Theology of St. Alphonsus de Liguori," and a recent book by the Rev. Dr. Franz Walter, professor of Moral Theology at the Catholic University at Munich, who is one of the most distinguished Roman Catholic writers on the subject of alcohol and the Church. Accompanied by some striking illustrations of the distilleries and breweries conducted by Roman Catholic orders, together with some of the products of these institutions, the book raises many puzzling questions for the Roman Church to answer. We cannot, of course, vouch for the authenticity of all the statements which are presented by Mr. Bond as "facts", but the attitude of Roman Catholic journals on this question convinces us that there is only too much truth in the startling charges made in this little book.

* * *

A CHEERING FAITH

On the eve of his recent departure for India, the famous missionary, Dr. Stanley Jones, told in London of his experience in a students' meeting at Columbia University, where the subject assigned to him was, "My Personal Religious Experience." Because of the reputation of that institution for mechanistic and behavioristic philosophy, Dr. Jones felt a real hesitancy in unveiling his soul in that apparently unfriendly environment. But he says: "Before I had gone very far, I discovered that we were just folks, that mechanistic philosophy or psychology had not gone so deep that it uprooted those things that are elemental, for *before we are psychologists we are people, and sometimes*

we actually survive the psychology and remain people. I had luncheon with the millionaires of Wall Street and of all the hard-shelled people in the world who would be impervious to religious influences, they seemed to be the ones; but in a little we forgot about being millionaires and missionary, and we were just folks wanting something—children knocking at the gates of life and wanting something—and that something is God. The students are supposed to be blase and hard-shelled, but I found, if you could get to it, that there was a deep underlying hunger in the student world. They were impatient of bunkum, of cant, of hypocrisy, and they loathed veneer, but I found those students looked you straight in the eye, and said, 'Is there anything in it? If so, in Heaven's name, tell us.' I feel that we are on the verge of one of the greatest spiritual awakenings, if we can meet it, that the world has seen in many a century. *There is an upsurge of spiritual craving throughout the world.*"

Do you have such an undaunted faith as this, as you face the tasks of the rapidly approaching season of Church activities? It produces the sort of enthusiasm which is veritably contagious. These days of vacation and of comparative spiritual inactivity and lethargy may be for us particularly hard days to keep cheerful, to remain optimistic in our outlook on life, and in our hopes for the Church of Christ. As in the days of St. Paul, there are still some poisonous vipers coming up out of the heat. Especially if we spend vacation days in reading unsettling books or in mingling and speaking with people who are themselves the victims of a psychology of fear and depression, we may not come to the opening of a new Church season with that heroic temper and undaunted purpose which is bound to accomplish positive results for the upbuilding of the Kingdom. But it is always thrilling to come into touch with those who have fought their way to a serene and conquering faith. Those who keep close to God through prayer and the study of His Word, and in humble ministries to needy and hungry hearts will, like Stanley Jones, discover anew the wistfulness and yearning behind so much of the apparent indifference of our time; and in the faith that we have an all-sufficient Gospel to meet the most desperate needs in the world, we will be moved to thank God and take courage.

* * *

"THE CHALLENGE OF THE CHANGING"

The writer well recalls when the Rev. Dr. Malcolm James MacLeod came from a successful ministry in Southern California to assume the pastorate of the Collegiate Church of St. Nicholas, Fifth Avenue at 48th St., New York. It was Dr. MacLeod who preached the eloquent sermon when in 1912 the writer was himself installed in a New York Church. The other day the benign countenance of the genial Doctor looked at us from the rotogravure section of the *New York Times*, and we were reminded that he had completed twenty years of service in that great metropolitan pulpit, where the tides of life run so swiftly and intensely. Dr. MacLeod is carrying on with vigor unimpaired by the passing years and holds high rank among the present-day American preachers for his prophetic insight, his glowing heart and his incisive style.

It is good to note with this anniversary year another volume of Dr. MacLeod's stimulating sermons (*The Challenge of the Changing*, 234 pages, \$1.50, Revell). Here are 16 stirring messages, direct, constructive, rich with references to the best things in literature and life, which appeal alike to the feelings, the intellect and the will. We commend to you this little book which brings to us some of the choicest products of that Fifth Avenue pulpit.

* * *

A GREAT RECORD

We were reading the other day the report of a bulletin from Hope College, Holland, Michigan, one of the institutions of the Reformed Church in America. In 62 years Hope College has graduated 1,337 students, and of these 335 became ministers of the Gospel, 114 became missionaries, and 49 became ministers' wives. Where in all the

land can be found a record equal to that? Some Colleges today which are under Christian auspices furnish a deplorably small number of men and women who give full time service to Christ and His Church. All the more important is it, therefore, that we should recognize the service to the Kingdom of God rendered by such an institution as Hope College. It is a problem in Christian stewardship that calls for serious thought and fervent prayer.

* * *

A CONTRAST

In the same issue of our morning paper we noticed two despatches on the matter of race relations which were in striking contrast. One was from White Plains, N. Y., and stated that, after a series of sessions of the Directors of the Y. M. C. A., it was said to be decided to drop Samuel R. Morsell, Negro secretary, from the staff of the "Y", because the Negro dared to reside with a Negro dentist who had bought a home in an exclusive residential section. Outraged white residents threatened to boycott the community chest unless Morsell was dropped or reprimanded. The second despatch was from Reykjavik, Iceland, and stated that the manager of the leading hotel in that city had asked a Negro to leave the dining-room, but some of the guests protested at this action, and a ballot was cast to decide the question. By a vote of 338 to 19, the guests voted to permit Negroes to use the restaurant.

We make no comment except to wonder whether Reykjavik, Iceland, or White Plains, N. Y., in "the land of the free," reveals more of the spirit of Christ.

* * *

A NOTABLE TRIBUTE

The MESSENGER is happy to pass on the splendid tribute paid to the memory of a courageous fighter, an eminent scientist, and a true American by the official organ of the Medical Society of the County of New York. It is as follows: "In Dr. Harvey W. Wiley the country has lost a pioneer who, in his own sphere, braved as grave dangers and outfaced as vicious and persistent enemies as beset any forty-niner. Prior to his valiant struggle, the patent medicine industry preyed upon the nation with unbridled rapacity. In the foodstuffs market the situation was the same. Labels were no guide to the contents of a product and dangerous preservatives and adulterants vied with each other to fool and rob the public. It was Dr. Harvey W. Wiley who fathered the movement which resulted in the pure food and drug act. It was against him that the machinations of powerful interests were directed, and it was he who kept up the fight against great odds and finally carried the day. Public service, in America as elsewhere, is all too often synonymous with the basest sort of self-interest. In Dr. Wiley an essential integrity and devotion to his fellowmen drove him to the unswerving pursuit of his goal despite innumerable temptations and obstacles that were placed in his path."

When the roll of immortals is completed, we suspect that a man who labored to free the food and drink of the people from death-dealing poisons, and in his war against organized greed and cunning, risked his own life to save the lives of numberless little children as well as adults, is worthy of a high place in the affection of mankind; and we may well believe that he has received the plaudit, "Well done, good and faithful servant," from Him Whose verdict is most worth while.

* * *

RESTING AND RUSTING

In the current number of the *Bulletin* of the Theological Seminary, Lancaster, Pa., the President, Dr. George W. Richards, discusses the question frequently asked of Seminary Professors, "What will you do for the rest of the Summer, since your work for the year is over?" These friends usually add: "How I envy you now that you have nothing further to do until September!" He answers by giving a long list of his engagements from May to September, in which it is discovered that, like the proverbial stone, he will have little time to gather moss, and concludes by

saying that, when some of these invitations came to him, he turned to his wife and asked her whether or not he should accept them. She replied, "Why do you ask me? You know that you will accept them; for there is nothing you enjoy as much as talking." Dr. Richards adds: "Perhaps, with a woman's instinct, she put her finger on the right place. So long as one keeps his health of body and vigor of mind, he will enjoy his vacation not by resting and rusting, but in work that is congenial to him and that brings him into contact with many people and many phases of Church life. The joy of life is in the work of one's calling."

There is much to be said for this point of view. We are among those who like to keep busy; we even confess that we are among those that like to talk. Loafing for any protracted period is to us the most irksome business imaginable. We have never been able to feel any sympathy with the Knight of Rest who sang:

"I wish I wuz a little rock, a-settin' on a hill;
I'd set and set and set and set, do nothin' but set still.
I wouldn't work, I wouldn't think, I wouldn't even wash;
I'd just set still a million years and never move, by gosh!"

But there is doubtless another side to this matter. Perhaps it is the nervous tension of life's rapid pace today which makes it difficult for many of us to practice silence or even to enjoy it. The urge to keep on "doing something" is oftentimes a concession to frayed nerves in what has been called "a tangled, turbulent and tortured world." One of the most difficult commands for us to obey is that very ancient mandate, "Be still!" To recapture the art of meditation, we dare not minimize the ministries of solitude and silence. In that Orient of mystery and mysticism which has so much to teach to our vaunted Western "go-getters", they have actually discovered that there are times when a man is at his best when he is apparently doing nothing—but being still and realizing the presence of God!

* * *

WESTWARD HO!

Sunday morning found us rolling westward over the state of Iowa. The good refreshing morning breezes tempered an otherwise hot day. After a good breakfast we had an interesting study of the acres upon acres of wheat fields, some with only freshly made straw-stacks; others with the wheat still standing in shocks waiting to be threshed; and still others partly plowed. Wheat fields as far as the eye could reach, and then matched with fields of growing corn that spread out in spaces that could not be measured with the eye. We crossed the Missouri river at a town named Plattsmouth, about 500 miles west of Chicago. At 10.25 A. M. we reached the city of Omaha, Nebraska. This is the largest city in the state, having about 225,000 inhabitants. Next to Chicago it has the largest meat packing plants in the U. S. About seven million head of live stock are handled here each year. We enjoyed a two hour drive through and around the city. Among the prominent buildings were the Joslyn Memorial Art Building erected at a cost of \$3,500,000, and the AK-SAR-BEN ("Nebraska" inverted), a name given to a large colosseum, golf and booster club. The city is rich in having 30 public parks, embracing 4,800 acres. From Omaha we moved on to Nebraska's capitol city, Lincoln. Here we spent more than two hours driving through the parks and other places of interest. Lincoln has a population of 80,000. It is famous as the home of the late William Jennings Bryan and of General Pershing, and the place where Lindbergh first learned to fly. The state capitol, two stories in height, is a remarkable building—for it takes the form of a cross in a square, with four interior courts—and is 437 feet long and wide. The height of the imposing central tower is 400 feet. Lincoln has also a great state university as well as a number of denominational colleges. The next morning we were covering the northwestern section of Nebraska and crossed into the southwestern end of South Dakota. For some time we had been in the land where the sage brush abounds and where for hours very little else than barren plains, a few cultivated acres with small houses as well as very small barns, are to be seen. Many of the farm imple-

ments found their place of storage in the open fields. A few Jack-rabbits bobbed up and one tried to follow our train. We are now in the Black Hills country traveling on "Mountain Time," 2 hours later than Eastern Standard Time. Our next stop will be at Edgemont, S. D.

—AMBROSE M. SCHMIDT.

* * *

The Parables of Safed the Sage

THE PARABLE OF THE GOVERNOR WHO ALSO RAN

I took a Journey, and I came unto the land of Arkansas. And there I abode certain days. And I met many Pleasant People. So I sojourned in Little Rock, and I motored unto Hot Springs, and I partook of the Water. Some like it Hot, some like it Cold, and some dislike it both ways.

And I sate upon the steps of the big hotel and I was introduced unto several men. And one of these men was introduced to me as Governor. And I also gave him that title.

And as the conversation proceeded I inquired whether his Governorship was then in progress or whether he had had it and Recovered. And I learned that he was not the Governor and that he never had been the Governor of that State or any other.

And I sought to know the reason why he was called Governor.

And thus it was told unto me, and whether it be true or not, this is as I heard it.

In Arkansas they think it unseemly that a Democratic Governor should be elected without competition. Therefore do they nominate a Republican as well as a Democrat. And the Democrat getteth the Office, but the Republican is known thereafter as Governor.

Now the more I thought about this method the better I liked it, for it seemed unto me to proceed from a fine sense of Courtesy, that the man who is called upon to set up the Pins for the successful Democrat should come out of the Campaign at the least with a title. And though I have travelled in all the States of this Great and Happy Land, and have heard unsuccessful candidates called by many and varied names, I recall no other so courteous a custom as this of which I was informed when I was an Arkansas traveller.

Now there are in Vermont a Thousand more or less who have not bowed the Knee to Baal nor Kissed him. And for Four Successive Winters do they cut cord-wood and lay up storm fences on their Isolated Farms; and for Four Successive Springs do they bore holes in their maple-trees; and for Four Successive Summers do they harvest their little crops. And in the fourth Autumn do they climb down to their Polling-places and draw forth their weapon that cometh down as still as Snowflakes fall upon the Sod, and executeth the Freeman's will as Lighting doth the Will of God; and they vote the Straight Democratic ticket, and go back to their homes knowing that the Republicans have snowed them under again. Ought there not to be some High Honor in reserve for them?

For if there were no Republicans in Arkansas then would the Arkansas Democrats be even worse than they are. And the Republicans of Vermont owe something of such Respectability as they possess to the Invincible Courage of the few Democrats of the Green Mountain State.

Wherefore do I lift mine hat to Governor Whatshisname of Arkansas, who never was Governor, and never will be Governor and yet who hath honorably won the glory and the title. And I call for Laurels and high Dignities for the men who make the Futile Protests. To them may belong the Success of the Future, and to them even now is the Honor of helping to keep the Majority Respectable.

Notes on Oberammergau in 1930

By EDGAR FRANKLIN ROMIG, D.D.

In the minds of many people there exists a prejudice against the whole idea of a Passion Play. I found this particularly so in the Netherlands, which came into my itinerary this year just before my departure for America. One man, a cultivated Roman Catholic, with whom I had a profitable conversation during what might otherwise have been a tedious journey from Amersfoort to Groningen, told me that he had an unconquerable aversion for any kind of dramatic representation of the sufferings of our Lord. Protestants have an added prejudice in their fear of anything in religion that savors of display and unreality. Yet no one who has actually witnessed the spectacle at Oberammergau continues to have such feelings; for it invariably impresses all members of the audience as a great and noble act of devotion. At this point the writer might digress at some length to indicate that we ministers often, and quite justifiably attempt to make real the incidents of the last week in the life of Jesus. We not infrequently fail because our own personalities obtrude themselves into the giving of the message. The advantage of the Passion Play is that it is a sermon in the best sense of the word, preached by almost 700 people who succeed better than most ministers do in losing themselves in the divine office. What gripped me most forcibly about the performance was that it was so thoroughly evangelical. There were only two parts of it, and they minor ones, which were not out of the treasury of the Bible as we have known it in our Protestant Churches. One of the tableaux portrays young Tobias with his little dog taking leave of his parents before setting forth with the angel Raphael. That particular story from the Apocrypha is still in most of our older pulpit Bibles and I must confess to wanting to read it now and then, especially when recalling how John Wycliffe loved "Toby and his hound." But the tale is uncanonical. Another brief but touching part of the play, which is purely out of Catholic tradition is the incident of St. Veronica wiping the brow of the Savior with a linen cloth as He almost faints beneath the weight of the cross. Having noted this, I must hasten to tell of how forcibly and vividly the whole representation brings home to any thoughtful witness the message of the Bible in its unity. That is to say, the Scriptures are made real as a telling of the divine drama having its beginnings in Genesis and its consummation in Revelation and a clear and unmistakable link of eternal purpose running through the whole. My Bible is more precious and more living to me than ever before because of my having been at Oberammergau.

One circumstance that helps to dispel any possible artificiality in the performance is the theatre itself. The auditorium is simply constructed with the sole purpose of giving the opportunity to somewhat more than 5,000 persons at a time of seeing, comfortably and reverently, what is enacted. The stage does not seem like a stage but rather like a segment of the Holy Land. Much of the action takes place in the foreground but some scenes are given before the house of Pilate on the extreme left or the house of Annas on the extreme right; or in the two streets which lead from the right and left, respectively, or in the center section where provision is made for such simple theatrical devices as are necessary for some of the episodes.

An even more important factor is the character of the Oberammergauers. There seems no question that they actually live for the Passion Play. The recently published "Reminiscences" of Anton Lang, who played the role of Christus in 1900, 1910 and 1922, reveal how most of the

villagers endeavor to get back to their highland home in Bavaria for each tenth year when a vow made in 1623 is performed in the giving of the play. At the pension assigned to me there were displayed on the walls several photographs of the son of the home as he appeared at various ages. There was something about his flowing locks and the general refinement of his features that marked him as a "Christus" or perhaps a "Johannes" type. His mother told me with tender pride that she hoped he might receive the Christus part in 1940. Doubtless many other Oberammergau mothers feel exactly the same about their sons. Yet after the elections are held, almost a year prior to each decennial performance, the townsfolk take the roles voted to them, however humble,

Dothan conspiring against their brother Joseph. (This is linked with the sinister plotting of the Sanhedrin against Jesus.) No. 12 is of like character. Micaiah, the prophet of God, is smitten by Zedekiah, priest of Baal (I Kings 22:24) for his truth-telling. (This immediately precedes the act in which Jesus is struck in the face by one of the servants of Annas, the High Priest.) Other tableaux are less sad, as, for example, the two that go before the action of the foot-washing and the institution of the Lord's Supper. One represents the children of Israel (Exod. 16:14) receiving manna in the wilderness; the other the return of the spies, carrying two tremendous clusters of grapes, from the Promised Land (Numbers 13:23). Doubtless many people in the audience were struck, as was the writer, by the similarity of these vivid pictures in rich color, to the pretty Scripture cards which children have received in our Sunday Schools for generations. The tableau of Moses holding high the brazen serpent came naturally and most tellingly just before the Crucifixion.

The dramatic portions of the play as evidenced by the spoken lines are faithful to the Text of Holy Writ. In no instance where a Gospel idea is amplified is there any falsification of the original narrative. Surely none of us would cavil at an incident like the following, for example, showing the reluctant Simon of Cyrene when commanded to bear the cross for the fainting Nazarene:

"Do not refuse," said the Centurion. "Or," added one named Faustus, "thou wilt feel the weight of my arm." "Flog him if he refuses to go!" said a Pharisee, realizing that the death of Jesus must be accomplished before the Sabbath. Simon cried out, "I am innocent; I have committed no crime!" "Silence!" answered the Centurion. Simon replied, "Only not by force, like this." And then, recognizing Christ as the One who in a brief meeting previously had brought light into his life, he said, "What is this I see? This is the holy man from Nazareth. For the love of thee will I carry it. Oh, would that thereby I could make myself useful to thee!" Jesus, standing exhausted near the rough cross, looked upon Simon and said, "God's blessing be upon thee and thine!"

The interpretative (one might almost say "homiletic") parts of the play are in the prologues and choruses. In these is to be discerned the deep and winsome piety of the Bavarian folk, who not without guidance, have perpetuated this great work. In a spirit of awe the prelude is sung by the precentor:

Bow down now in deep adoring love
O race by the curse of God oppressed
Peace He sends from the Heavens above
He is not wrath for ever
Though just his anger, for the offence was great

"I do not desire," saith He
"The death of any sinner—I forgive
Him freely, let him live."
For this He offered up His Son the world to save
Praise and thanks for this we give
O! Eternal.

The invitation of the first prologue, tenderly spoken by Anton Lang, is that the whole company of people witnessing the spectacle may be drawn into a sacred comradeship with the actors.

Welcome to all united by the Saviour's Love
Who here assemble and in sorrow follow Him
On that long mournful journey
Which at last leads to the tomb.

OMISSIONS IN PRAYER

"I expect at our end there will be great grief at omitting to get from God what we might have received through prayer."—Andrew Bonar.

O foolish heart! that did not ask
What God's Love would provide;
That treated prayer as if a task
And put the quest aside.

What blessings of His Providence,
What riches of His Grace;
We had enjoyed had we the sense
To put Prayer in its place.

Strength to be found, and health restored;
The daily bread to enjoy;
Gifts for the cupboard, storeroom, board:
A prosperous employ.

Gifts to the soul, to read, to pray;
To triumph in the fight
With World, Flesh, Devil, day by day,
And bravely do the right.

To speak the Truth in Power Divine,
And win men for the Lord:
The soul, though bars to prayer combine,
Cannot its loss afford.

—William Olney.

regarding each as a sacred portion of the great enterprise. The elder son of our host, just mentioned, is to be seen this year as one of the Jewish soldiers who apprehend Jesus in the Garden. In private life he seems more like a simple Galilean.

The play, proper, is divided into three sections, the first having to do with the events in the life of Jesus from the time of His triumphal entry into Jerusalem to His arrest in the Garden of Gethsemane, the second, from the arrest to the condemnation and sentence by Pilate, and the third, from the condemnation to the resurrection and the ascension into heaven. Each of the seventeen acts is preceded by a prologue. The prologue is followed by singing by the chorus in further introduction of the theme. Then follows a tableau from the Old Testament, always most aptly related in a figurative way to a particular happening in the Savior's life. The first tableau representing Adam and Eve driven from the Garden of Eden, portrays the fact of sin as the black groundwork making the Cross a necessity in God's scheme. The continuing evidence of sin and its tragic character are shown in other tableaux, such as No. 3, which depicts Jacob's children on the Plain of

And all who thus today have come from
near and far
Must feel themselves united in fraternal
love

As disciples of the Lord
Who for all has suffered death.

Nor is the experience of the day to be
only for the more mature. As many as
150 little children participate in the
tableaux and acts. Their part in the scene
of the Triumphal Entry into Jerusalem is
heralded by the words:

Hear, O Lord, Thy children's voices
tremble,
Children only stammering Thee can
praise,
They, who at the sacrifice assemble,
Hands of reverent adoration raise.

A note of startling evangelical simplicity
is observed in the words of the chorus
accompanying the tableaux of the return
of the spies, with the clusters of grapes,
from Canaan, this picture prefiguring the
instituting of the Lord's Supper.

The wonder in Sin's wilderness befell
Is symbol of this blessed feast as well.
The Lord is good! The Lord is good!
The hungry He provides with food,—
With heav'nly food today,
In new and wondrous way.

Who in the wilderness were kept,
But death all those away has swept
And with that bread relieved.
But the New Cov'nant's sacred Bread
Preserves the soul that else were dead,
If worthily received.

Every now and then lines are spoken or
sung that impel the spiritually sensitive
in the audience to reflect that the drama
before them, far from being 2,000 years
removed is contemporary. We are all in-
corporated into it. Thus, as Judas's
treachery is set forth:

In this, that's set before our eyes,
A picture true of this world lies;

How often, through your deeds have you
Betrayed and sold your God anew!
On Judas ye can curses pour,
On Joseph's brethren evermore.
Yet in their ways ye will not cease
To walk—for envy, greed and hate
Destroy unsparing, soon or late,
All blessing, happiness, and peace.

A brief word must suffice regarding those
who witness the Passion Play. At the pen-
sion provided for me, an ancient, heavy-
timbered, low-ceilinged houses, I found my
room shared by two strangers, one an
Augustinian friar of Irish antecedents, an-
other a Roman Catholic layman from Hulst
in that southern section of the Nether-
lands which is more like Belgium than
Holland. Under the same roof was a
schoolmistress from Minnesota and an
analytical gentleman of precise speech who
hailed from Berlin. I had previously met
on the train from Italy a faithful Mo-
hammedan from Constantinople, who had
planned his trip to Germany with a view
of not missing Oberammergau. In the
streets of the town could be seen, in addi-
tion to the throng of Americans and Eng-
lish—Chinese, Japanese, East Indians,
Swedes and Norwegians, and others. The
heterogeneous throng brought with it to
the "Theater" something far more vital
than curiosity. And it is equally true
that they carried away with them far more
than they had brought. If there were
moments—as during "The Triumphal
Entry Into Jerusalem" or "The Leave Tak-
ing at Bethany"—when few among the
spectators had tearless eyes, they must be
attributed not to any witting play upon
the emotions by the actors but to a deeper
influence, a something in the play and the
sublime theme behind it that must inevit-
ably stir men's souls. Impressions have
a way of fading in the human mind. Many
details of the Passion Play quickly pass
into the realm of forgetfulness. The
writer ventures the belief that the picture
of the Resurrection, bearing the note of

assured victory for Christ and His cause,
will not soon depart from the minds of
the many who visited Oberammergau in
1930. The words of the last prologue echo
and re-echo:

We saw Him enter once Jerusalem,
In lowliness—no crown or diadem—
Before we part, now let us see
The triumph of His victory.

Into His highest glory now He goes:
The New Jerusalem in beauty glows,
There will He gather round Him all
His blood hath rescued from the fall.

Strengthened with joy and courage by this
sight,

Go home, friends, full of love for Him,
whose might
Of love has rescued you from death
And still, in heaven, cherisheth.

There when it sounds,—the everlasting
strain

Of victory—"Praise the Lamb, who once
was slain,"

Gathered round Him who vanquished
pain,

We all one day shall meet again!

It would have been pleasant to con-
clude with the last paragraph but there
is a single other detail that insists on
etching itself into this narrative. It leads
one to wonder how long the refinements of
disloyalty, ingratitude and cruelty that
brought the Savior to His death will con-
tinue among men. When the guards in
Pilate's palace sought to mock Jesus they
put upon Him a scarlet robe and placed in
His hands a reed for a scepter. Then they
brought to Him a crown made of large and
cruel thorns. This was firmly placed upon
His head. But the soldier who thus
crowned our Lord must needs wear iron
gloves to handle such thorns. The hands
of Pilate's servants must needs be shield-
ed. **The soldiery must be kept fit.** . . .
Our Lord wore the crown of thorns till He
was laid in the grave.

The Principles of William Howard Taft

V. Friends No Longer

"Happiness is relative: perhaps the office of President of the United States might not seem quite so pleasant to you if I could take you aside and tell you some of the burdens connected with it"

EDWARD H. COTTON

The history of the United States pre-
sents instances of close friendships and
sad estrangements among public men, but
none to equal the friendship and estrange-
ment of Taft and Roosevelt. This rela-
tionship is so intimately related to the
character of Mr. Taft that any balanced
biography must devote to it an adequate
description.

Taft and Roosevelt met when Taft was
United States Solicitor-General under
President Harrison, and Roosevelt was
chief of the Civil Service Commission in
the same administration. Taft was thirty-
five and Roosevelt thirty-four. They lived
near each other in Washington—Taft on
Dupont Circle and Roosevelt on Nineteenth
Street. Their children were born at about
the same time; and their wives became
well acquainted. They found that they
agreed on the proper methods and ideals
to employ for furthering the best interests
of the nation.

Taft says of that friendship, which, for
sixteen years proved one of the closest and
most satisfying: "The relationship be-
tween Theodore Roosevelt and myself was
one of close and sweet intimacy. It has
never been ruffled in the slightest degree;
and I do not think that we have ever
misunderstood each other. Theodore's
tastes and mine have not been the same
in matters of athletics; he is more violent

than I like. He has the strongest literary
sense, and a power of application in read-
ing current literature which to me is mar-
velous. He loves woods, hunting, rough-
ing it—I don't. . . . The greatness of
Theodore Roosevelt as President and lead-
er of men in one of the great moral move-
ments of the country's history will subse-
quently be clear to everyone; and he will
finally take a place in history with Wash-
ington and Lincoln."

Roosevelt spoke even more fulsomely of
his friend: "Taft will carry on the work
(of President) substantially as I have car-
ried it on. His policies, principles, pur-
poses, and ideals are the same as mine,
and he is a strong, forceful, efficient man,
absolutely upright, absolutely determined
and fearless." And again: "Taft is gov-
erned by duty—I want him near me." Roosevelt referred to his friend as "the
biggest going concern in the country."

Along with Elihu Root, Roosevelt con-
sidered Taft the ablest man in the serv-
ice of the Government and selected him
for his Secretary of War, head of the
Panama Canal Commission, and peace en-
voy in delicate matters of international
adjustment. The form of address was al-
ways "Will" and "Theodore." Each rec-
ognized in the other outstanding ability
and lofty traits of character. Up to Taft's
nomination and election the quality of this

remarkable friendship was not strained.
Had it continued to endure under the ter-
rific tension placed upon it, the relation-
ship would have passed on in the history
books as one of the most memorable ever
contracted between distinguished men.
Unhappily, it was to have an abrupt and
dramatic termination. With the termina-
tion would be involved the destinies of
the two great political parties. It would
mean handing the administration of the
country over to Mr. Wilson and the Demo-
crats during the greatest world crisis, and
thereby affecting international affairs in a
striking degree, because, had there been no
Wilson, there would have been no League
of Nations and no embittered America fol-
lowing the Paris peace parleys. Little did
"Will" and "Theodore" realize what that
friendship was going to involve, when,
back in Washington in 1892, they, young
aspirants under the Harrison administra-
tion, contracted it.

The rift appeared shortly after Taft's
election, when Roosevelt felt that his
friend was not as appreciative of his
assistance as he might have been. He,
Roosevelt, had secured his election, yet
Taft attributed his success as much to
his brother Charles as to "T. R." This
was the beginning—a minor incident, to
be sure, and one that would not have
lasted with a generous nature like that

of Roosevelt had not other and much more important misunderstandings succeeded. Roosevelt, with wisdom, went immediately to the jungles of Africa. During his excursions after lions and elephants, murmurs of increasing discontent with Taft sifted through from his friends. No sooner had he worked his way north to Egypt in the early months of 1910 than Gifford Pinchot, who had not found the Taft style of administration to his liking, met him and complained that Taft was not making good his promises. Later, while in London, he met Root, who said that the Government was badly in arrears, that Congress was relatively sure to go largely Democratic at the next elections, and that Taft had done practically nothing to carry out his (Roosevelt's) policies. Pinchot, Loeb, Garfield, Munsey, Perkins, Root—all "T. R.'s" friends, in fact, considered that his successor had made a sad bungle of the job of President.

Thus, even before he had taken ship to cross the Atlantic, Roosevelt knew the men of whom he had depended for the success of his own administration had lost confidence in Taft and had turned sharply against him.

Now, how did Mr. Taft feel? Acting freely and of his own accord, he never would have severed the friendship. For a considerable time, and in a way one finds it difficult to understand, he was quite unaware of the estrangement. He simply couldn't understand it. He had done his best. He had refused to be a pale imitation of Roosevelt; but Roosevelt had not wanted Taft to imitate him, and had said so vigorously. He wished him to have a free hand, and proved it by sailing for Africa. Viewed after a score of years, the breach can be traced not to the principals but to meddling friends, and to unscrupulous newspaper correspondents to whom the misunderstanding was a sweet morsel for their diligent pens to transcribe. Interfering friends poisoned Roosevelt's mind before he could have a chance to observe for himself with what honest effort and courage his successor was striving to measure up to what he, himself, had called "the hardest job on earth."

Roosevelt called to see Taft, at Mr. Taft's invitation, at the latter's summer home in Beverly, Mass., in the summer of 1910. Valiant efforts were made to keep up appearances, and the efforts succeeded. A later mysterious conference at New Haven, however, in the fall of the same year, clearly revealed the fact that the break had come.

From the day he had entered the White House, Taft's characteristic state of mind had been one of bewilderment that he was there. Later he had admitted that it had all seemed like a dream, anyway. What had he done to antagonize a man he profoundly admired—even loved? Two years later, in 1912, in the heat and tumult of that fateful presidential year, he remarked sadly: "I know Theodore so well. He has been deceived. Things have been misrepresented to him, and he has lost his perspective. But when we have both been retired to private life, and he gets back his perspective, we shall be as good friends as ever." And the next year, after he had suffered disastrous rout, he declared to a friend, William Hoster, who had mentioned the fact that a certain newspaper publisher had publicly charged Roosevelt with being a drunkard: "That thing is infamous. I have traveled, eaten, and slept with Theodore Roosevelt for twenty years, and never in that time have I seen him under the influence of liquor. I don't see how a newspaper dares make such charges."

Urged on by friends, some of whom had not received the emoluments of office they had hoped from Taft's hands, disturbed by ill-advised newspaper reports, Roosevelt now came out openly in opposition to Taft's administration. Mr. Roosevelt had no desire to be President again. He had other ambitions; he was well along in his

fifties. He knew the wear and grind of the office. He had literary aspirations as yet unsatisfied, and journeys for exploration purposes mapped out. But in the last conclusion he was overwhelmed with an avalanche of friendship. Multitudes of letters came to him daily, urging him to step out of retirement, save the party and the nation. Delegation after delegation of important men waited on him, hats in hand, begging him almost with tears in their eyes to save the country from the Democrats, who were practically sure to ride into power on a Taft nomination. For a time he resisted these appeals; but flesh and blood could not stand such importunities forever. Besides, to be a candidate for re-election began to appear to him in the light of a duty. And, after all, "T. R." was—"T. R." Early in 1912 he

DO NOT LEAVE THE GOLDEN RULE AT HOME DURING VACATION

Take the Golden Rule along on your vacation. It is as valuable as a time-table. There is trouble when either of the two are mislaid.

The latter is carried in the pocket, and that is easily picked. The other is in the heart and the head. Nobody can take it. If lost, it is intentional.

While vacationing we expect courtesy at the resorts, on the trains and steamers, and at gas stations. The successful places have but one business rule, and that is Golden.

You want to go there again and again because the service is what you want it to be.

The same applies to us as individuals. The man with the most friends is the man who has consideration for others.

Such conduct is not mere hit and miss. Consistency is required. We call such people square. That rests on a foundation. It is the Golden Rule, which is always 18 karat.

It should be a natural condition practiced by everybody. Unfortunately there are exceptions. Unless the principle is given the once over occasionally it may get a bit rusty.

Sunday is a good time to take stock account and polish the rule, if it needs polishing. Everybody knows such a place. Why not call? Be an example to others.

—Reading (Pa.) Eagle.

stirred the nation with that dramatic announcement: "My hat is in the ring!" Then came the question, would Taft run against him? The man in the White House, through all the noise and tumult, had remained silent. The champions of progressive Republicanism were in the saddle again—they had their beloved leader back. Their cause was not lost. Loud were the voices denouncing the Taft policies. Loud were the assurances that they would nominate and elect their candidate. Persons who lived through that storm of protest and vituperation will recall that about the only gentleman was the man about whom the cyclone centered. Up to the last, he retained the qualities of courtesy. Meantime he made no statement. His friends urged him to reply to his defamers; to defend himself; to declare his policies. The fact was, Taft wasn't a rough-rider; had he been, the elections of 1912 might have gone differently. The times called for sharp weapons, skill in their use. But the President had neither the weapons nor the skill.

Meantime the country was conjecturing and wondering—what was the President going to do? Why that silence in the White House? In reality, Mr. Taft was slow to

realize the tremendous importance of the break. In addition, the estrangement hurt and confused him. He said: "Knowingly I have done nothing to hurt Theodore's feelings. I may have been tactless, but not intentionally would I do anything to displease him. I owe him everything. He is responsible for my being President. I am so distressed it keeps me awake nights." Herman Kohlsaat, who relates that conversation, says the President spoke with tears in his eyes. But finally he perceived he had no alternative—he must come to a decision. He must fight Roosevelt. History does not record these heart-breaking experiences. But the ultimatum had gone forth. The mountain moved, and declared solemnly: "I am in this fight to perform a great public duty—the duty of keeping Theodore Roosevelt out of the White House. . . . I expect to be nominated for President, and want to be, to keep Roosevelt from wrecking the party. . . . I mean changing it from a party of moderate liberalism to one of radical, dangerous opinions."

"T. R." had announced his candidacy by tossing his campaign hat into the political ring. Taft replied by saying: "Death alone can take me out now. It doesn't matter whether I win or lose. I must prevent Roosevelt's election." And the nation gathered itself to see the battle of the century. It was not disappointed. Taft's language was as a mild shower compared to Roosevelt's thunderous avalanches of abuse. The Republican National Convention met in Chicago, June 5, 1912, in the historic Coliseum, first used when Lincoln was nominated there in 1860. Elihu Root presided with dignity, as he had when Taft had been nominated four years before. The convention of 1912 has passed into history as the "steam-roller" convention, because Roosevelt's supporters complained with bitterness, and with some injustice, that steam-roller methods were employed by the Old Guard, Taft's supporters, to force out enough Roosevelt delegates to throw the vote to Taft. Roosevelt sentiment was far stronger than that for Taft, for all the great Republican States had taken the field against the President. In the end it was the Southern delegations, chiefly Negro, together with the alliance of William Barnes, Jr., and Robert M. La Follette, that beat Roosevelt. The final ballot stood—Taft 561, Roosevelt 107.

The Roosevelt following, furious, convinced that their candidate, not that of the Old Guard, was the choice of Republican voters, revolted from the Grand Old Party, organized, called themselves Progressives, took a Bull Moose emblem, and met in Chicago two months later. That convention was a stirring and memorable occasion. The delegates came with a consecrated purpose to purge the nation of monopoly and machine government. "We stand at Armageddon and we battle for the Lord," exclaimed Roosevelt; and then all joined in singing, "Onward Christian Soldiers, Marching as to War." Theodore Roosevelt was nominated for President, and Hiram Johnson, of California, for Vice-President. The latter marched at the head of his State delegation singing:

I want to be a Bull Moose
And with the Bull Moose stand,
With Antlers on my forehead
And a Big Stick in my hand.

A cartoon called "The Spirit of 1912" indicated the enthusiasm of the delegations; Roosevelt was beating the drum; Johnson was blowing the flute; while a boy held aloft an American flag inscribed with the words, "Human Rights." After that, no Republican expected victory at the polls in November. Probably Taft could not have won, anyway. The popularity of 1908 had practically all disappeared. He certainly could not win with two Progressives like Roosevelt and Wilson in the field. It was a bitter and incriminating campaign, with the Democrats led by their popular hero, Woodrow Wil-

son, confident of victory. Wilson won with 6,286,000 votes. But Roosevelt received a popular vote of 4,126,000, and six States. Taft lagged far in the rear with only two States, Utah and Vermont. He got the Mormon vote, and that of Vermonters who on principle, voted against a third-term candidate. Taft had won in 1908 by more than one million plurality. He lost now by almost three million. It was the worst presidential defeat in American history. In reality the good-natured, slow-moving giant had been much in the position of the king's favorite: he had remained favorite long enough to be nominated by the king for the White House. Then the kingly favor had shifted, and the favorite had been ousted. But perhaps we shouldn't criticize Roosevelt too hastily for this transfer of affection. He had been sharply disappointed at seeing the house he had erected with such elaborate care go tumbling to the ground—and we are not to forget the talebearers.

As a matter of fact, there had never been a Taft vote. The party had wanted Roosevelt in 1908—no one will question that. When it found it couldn't have its idol—when Roosevelt had told it to make Taft President—it had done so, but grudgingly. Once Roosevelt withdrew his support, Taft's popularity was history. In a twinkling the Republicans actually hurled him out of office.

So Mr. Taft was again a private citizen. His career in the White House had been dramatic—with an unhappy ending, as

romanticists put it. At no time in his life did he prove more convincingly that the material of which he was made was solid and not veneer. He took his crushing defeat smiling and with head erect. The voters, in their most vindictive moments, were not angry with him. No one could be. They were sorry for him. As Herbert Croly, editor of the "New Republic," no friend of the Taft administration, put it: "He was a bad President, but a good sport." So the nation sympathized with him in his misfortune, and continued to love him. When Taft showed the people that he could take defeat with a laugh, they gave him their undivided allegiance, and never again recalled it.

The ex-President had spoken characteristically of his possible retirement: "As any man, I would be proud of the people's verdict that I have done well enough to merit a second term. But I have not been willing, nor shall I be, to purchase it at the sacrifice of my freedom to do my duty as I see it. My happiness is not dependent on holding any office, and I shall go back to private life with no heartburnings if the people, after an unprejudiced view of my administration, conclude that someone else can serve them better."

The first meeting between Taft and Roosevelt, after their estrangement, took place at the funeral of Prof. Thomas R. Lounsbury at New Haven. As related by William Lyon Phelps, who was present, Mr. Taft approached Mr. Roosevelt in his hearty way and said, extending his

hand, "How do you do, Theodore?" Roosevelt took the proffered hand, but made no reply. In 1916, a reconciliation for political reasons was attempted by the Hughes managers, but it did not ring true. But two years later, following Roosevelt's serious illness, Mr. Taft wrote a cordial letter congratulating him on his recovery. The invalid replied in the same spirit, addressed him in the old familiar term "Will," and the friendship was well on the way to restoration, helped, we are happy to add, by kind friends who saw to it that appreciative comments spoken by each got to the ears of the other. At the burial of Colonel Roosevelt in the cemetery at Oyster Bay, Mr. Taft was present. It was a January day and the cold was piercing, but Mr. Taft stood hat in hand during the ceremony, and onlookers observed that he was visibly affected.

He was now an ex-President, a position not unattended with embarrassing complications, as predecessors of his had discovered. He was only fifty-five; still a national leader. What position could be found commensurate with his experience and ability? In 1899 the overseers of Yale had invited him to become President. He had declined on the ground that the college needed an educator, which he was not. But when, following his retirement from Washington, the Yale authorities invited him to accept a law-lecture-ship, with a full professorship in view, he accepted.

(To be continued)

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The Spirit of Protestantism

By Harris E. Kirk, D.D., LL.D.

(Cokesbury Press, Nashville, Tenn.)

Reviewed by MALCOLM

This volume constitutes the record of the Cole Lectures for 1930. Under the terms of the trust establishing this lectureship at Vanderbilt University, it is "to be restricted in scope to a defense and advocacy of the Christian religion." In the light of this condition the choice of Dr. Kirk would seem most fitting. He is an unusually successful preacher who has secured recognition far beyond the boundaries of Baltimore where for the last thirty years he has been an outstanding figure in the ecclesiastical life of the city. He has also enjoyed a considerable reputation as a scholarly interpreter of religion and allied subjects and has been special lecturer at various theological seminaries in addition to the distinction of being annual lecturer on historical Christianity at Princeton University since 1923.

Such a history very naturally stimulates the expectations of the reader and perhaps prompts him to expect too much. It is no light task to say something that has not been said before, or to reinterpret in fresh terms the eternal principles of the Christian faith and apply them to the complex life of our time. Yet when every such allowance has been made, the author of "The Spirit of Protestantism" seems to have fallen considerably below the standard of excellence the reader would reasonably expect from one gifted to meet such an occasion as the Cole lectureship presents.

Of course Dr. Kirk is too able a man not to make many striking observations, so that it would be unfair to label his book a complete failure. Here and there he speaks with authority and shows considerable insight, but such occasions are sporadic, with the result that the argument is not sustained on a high level. If these strictures seem severe they can be justified simply by calling attention to the generalizations which occur on every page. This is the bane of the average writer on

religion and unfortunately Dr. Kirk has not sensed his danger. For instance, to take a random illustration, he affirms that "the modern man has at last realized that he has lost his way." But it does not occur to the author to show concretely why he makes this *obiter dictum*. Or again: "The modern man rejects God, not because it is an unreasonable belief, but because he does not acutely feel a need for God under present conditions." This may be true, but the writer gives no proof of it and the reviewer believes that the modern man has as deep a sense of his need for God as any of his forbears. The immensity of his universe in space and time and the apparent helplessness of the individual quicken this unutterable longing in his heart.

But the greatest flaw in Dr. Kirk's book is the fact that he does not deal definitively with his subject. Not until he reaches the latter half of the fifth of his six lectures does he refer specifically to it—and even then most of what he claims for Protestantism could be claimed with equal justice by the Roman or Anglo-Catholic. Nor does it seem to occur to the lecturer that Protestantism must bear at least a partial responsibility for the modern conditions that he condemns in his first two lectures under the archaic label, secularism. Surely it is obvious that if the times in America are out of joint, any searching inquiry as to the cause must include the spirit of Protestantism, which never had so clear a field or so glorious an opportunity as in this country.

Nor should it be difficult for the writer on Protestantism to draw in sharp or vivid colors the essential distinction between it and its fundamental antithesis, Roman Catholicism. Protestantism is theoretically a religion of freedom, Catholicism one of authority. Yet as a French writer has acutely said: "Protestantism has a Roman Catholicism within its heart." Doubtless

the converse is true, at least in part. Because the Roman Church is alive it must contain the germs of freedom, even though they are ruthlessly suppressed where they show signs of undue growth. Such facts should be taken into account in any worth while effort to appraise the relative values of these two forms of faith. Yet singularly enough, Dr. Kirk has overlooked them or treats them only incidentally.

Nor is our author more alert when he reaches the point where he makes his constructive suggestions. He uses the old theological categories without any effort toward reinterpreting them, sin, redemption, atonement, etc. Such an exhortation as the following is scarcely penetrating or original enough to help the confused religious teacher of our time: "We must return to our Bibles, faithfully cultivate the homiletic art, deepen and enlarge our spiritual experience, and recover the old note of prophetic authority." How this is to be done Dr. Kirk does not say, an omission for which we can hardly censure him. To be a prophet is no easy role to play and it is doubtful if any Protestant minister in this country has much claim to the title in a world that is dominated by money and in a Church which must have money if it is to continue in comfort. The way of the prophet is the way of the martyr. This is as true now as in Isaiah's time, though our author fails to recognize the fact.

It would be ungracious to call attention to certain minor defects in the book if it were not that the talented author could do so much better than he has done. To describe the modern world as "a thing of shreds and patches," is rather striking the first time it is used, even if no acknowledgment is made to Messrs. Gilbert and Sullivan, but the second time it loses its savor and subsequently it becomes tiresome and worse! Yet this is what the

author has done over and over again with this and a number of other phrases and words that, used only once, would have been pungent. With a little more care in revising the manuscript or reading the proof, these blemishes could have been avoided.

Perhaps some tender-minded reader of this review will feel constrained to protest against its severity. But surely the day has arrived when we should establish a moratorium upon mediocrity in the making of books. Nowhere is this more needed than in the field of religion. Most preachers, particularly if they are successful, forget that there is a vast difference

between the spoken and the written word. What sounds wonderfully well and proves most effective when spoken is often sheer banality when it appears on the printed page. The friends of one of the greatest pulpites on this continent have been trying to impress this fact upon him for years without success. Strange though it may seem, he wants to be known as a writer rather than as a speaker. Having conquered one world he strives to subdue another, with the result that he mistakes the merest platitudes for wisdom, to the detriment of his influence in the sphere where he naturally shines. The facility and apparent felicity with which a man pours out words when he is on his feet become

a delusion and a snare when he takes his pen in hand.

While Dr. Kirk has written a book that is probably above the average in its class, this criticism has been based upon the conviction that life is too short to be spent in reading platitudes and wading through arguments whose goal is already predetermined because they are conventional and proper. In conclusion, we can do no better than to hold before ourselves as our ideal the rule of Ernest Dimnet Rowan though he is but glowing with the spirit of Protestantism: "Do not read good books—life is too short for that—only read the best."

A Letter From London

By HUBERT W. PEET

Education in Africa

In some interesting articles Professor Julian Huxley, newly returned from Africa, has criticized not unkindly missionary methods in education in Africa. More than once he used as evidence to confirm his judgment the reports of the Phelps Stokes Commissions. Dr. J. H. Oldham made an effective reply when he pointed out that the Phelps Stokes Commissions were sent out at the instance of missionary societies and included missionaries among their members. "Education," he adds, "is a difficult task in which we all make mistakes and all have much to learn. If the chief mistakes in African education have in the past been made by missionaries, the reason is that throughout a large part of Africa they have, until quite recently, been the only people to make them, since they alone were attempting to educate the African. By no one has the new interest of government in education been more welcomed than by the missions. Now that ampler resources are available it may be hoped that in Africa, as has beyond question been the case in India, and as Professor Huxley recognizes may happen in Africa, the best Christian schools will, in the educational quality of their work, hold their own with any in the country."

The Sunday School Union and Sunday Movies

Miss Ellen Wilkinson, M.P., was recently asked to speak for the National Sunday

School Union Annual Meeting at the City Temple, London. She agreed. Meanwhile she wrote an article in one of the daily papers approving of the opening of picture theatres on Sundays, providing the wages and hours of Sunday workers were properly safeguarded. Whereupon the invitation for her to speak was canceled. The Sunday School Union acted perfectly consistently, for it has always been against such picture shows on Sunday. Miss Wilkinson, however, while still in full sympathy with the Union's work, supports Sunday Movies, though she would exercise discrimination as regards the films shown. The whole question, Miss Wilkinson contends, is one of social well-being. "The opening of the movie theatres," she argues, "would give young people somewhere to go, whereas at present the only place open to them is the public-house." "I have always been a supporter of the Sunday School," Miss Wilkinson says. "As you know, I was brought up as a Wesleyan in the Sunday School, and I have taught in the Sunday School. I do think that the Sunday School Union, if it is to retain its place in the respect of the people, should remember that what might be suitable for 1860 is not suitable in these days."

The Spiritual Growth of Children

At a largely attended conference on New Ideals in Education at Oxford, a striking address on the religious training of youth was declared by Prof. J. E. Marcourt, late of Grenoble and Pisa. The training of the child in religion, he said,

was becoming in the minds of all who were concerned for education part and parcel, may, the whole, of the educational process. They must beware of half measures in education. Attempts were now being made, arising out of fear of the difficulties of the task, to return to the old ways. It was much easier to train by blows or compulsion than to watch and guide the free growth of the youthful mind, and how could the adult teacher train the religious sense of the child unless he had first trained himself? Only the sun could awaken the seed to growth, and unless there were suns of spiritual self-consciousness round the child how was the seed of spiritual self-consciousness within him to be awakened and guided in its growth? The terribly concrete mind of the child was asking questions which it was no longer possible to answer today by simple affirmation. How was his religious sense to be fostered and preserved? Were they to have in schools merely a summary of the Christian religion? Religion was the building up of character. At the moment when the child was fully present, when his mind was intent upon some congenial task, there was exaltation of expression which revealed his religious nature. The child had not been thinking of religion at all, but he had been reaching the highest level of his spiritual nature because he had been fully there in whatever he was engaged upon. Only if the real spiritual nature of the child were understood could methods be devised for his spiritual education and training.

NEWS IN BRIEF

POTOMAC SYNOD'S STATISTICAL REPORT

Rev. J. Rauch Stein, D.D., Stated Clerk

For the year ending Dec. 31, 1929, the Potomac Synod is the second to make possible its summarized report to the General Synod. Its 9 stated clerks were personally interested and persevering in securing correct records and every one of the Classisical reports are therefore now 100 per cent accurate. Of these Classes the reports were received in the following order: Maryland, 3-22-30; Juniata, 5-7-30; North Carolina, 5-10-30; Carlisle, 5-12-30; Zion's, 5-16-30; Baltimore-Washington, 5-29-30; Mercersburg, 6-16-30; Gettysburg, 6-18-30; Virginia, 6-19-30.

Among all the 59 Classes, Maryland was the 13th and Virginia the 48th in the order in which these reports were received 100 per cent accurate.

The present communicant membership of the Potomac Synod is 55,538. This is 962 less than was reported in May, 1929. The North Carolina Classis reports an increase of 126 in its membership; all the other Classes report decreases, ranging from 70 in Virginia to 257 in Baltimore-Washington Classis. Two of the Classes report decreases of less than 100; 4 of less than 200, and 2 over 200 members. A depressing fact is the record of 1,019 erasures of names. These erasures range from 13 in Carlisle Classis to 227 in Baltimore-Washington Classis. The total erasures are 463 more than the number of deaths in the Synod.

The total summary for the Potomac Synod is as follows: Membership last report, 56,472; Confirmed, 654; Certificate, 421; Renewal of Profession, 161; Dismissed, 595; Deaths, 556; Erasure of

Names, 1,019; Present Membership, 55,538; Communed during the year, 43,272; Unconfirmed Members, 19,804; Infant Baptism, 1,063; Deaths (Unconfirmed Members), 141; Students for Ministry, 50; Total Sunday School enrollment, 62,543. Amount Apportionment, \$155,771; Paid on these Apportionments, \$98,936; Other Denominational Benevolences, \$57,142; Benevolence Outside of Denomination, \$9,859; Total of all Benevolences, \$165,937; Congregational Purposes, \$577,838; Churches, \$7,602,300; Parsonages, \$1,072,882; Indebtedness on Property, \$835,497.

CHANGE OF ADDRESS

Rev. C. Clever, D.D., from Hagerstown, Md., to 228 North Prince St., Shippensburg, Pa.

Rev. David J. W. Noll from Sagerstown, Pa., to 231 W. Main St., Shelby, Ohio.

In Trinity Church, Phila., Pa., Rev. Purd E. Deitz, pastor, a splendid recital on the Schneider Carillon was given July 23, with Remy A. Muller at the clavier.

We are glad to make correction of a "News in Brief" item appearing in the "Messenger" of July 17. The wedding of Mr. Charles M. Prugh and Miss Mary A. Cosner was held in Central Church, Dayton, O., and not in Cleveland. Attorney and Mrs. D. I. Prugh, parents of the groom, reside in Dayton.

The Macungie, Pa., D. V. B. S. closed its most successful and largest session held since its institution 3 years ago. Rev. L. G. Beers, pastor of Solomon's Church, served as dean, and Mrs. Beers was a member of the faculty. The school is carried on with practically no cost, as the instructors give 2 weeks of their time and effort without recompense. 106 were enrolled.

In First Church, Phila., Rev. Harold B. Kerschner, pastor, the pulpit was supplied throughout July by the Rev. Clayton H. Ranek, student pastor. From Aug. 3 to Sept. 7, inclusive, the supplies will be Drs. Allan S. Meck, John B. Noss, James M. Mullan, Allen K. Faust, Alfred Nevin Sayres and Paul S. Leinbach. Pastor Kerschner is in Europe and is reported much improved in health.

In Zion Church, Womelsdorf, Pa., Rev. H. J. Miller, pastor, Whitsunday was observed by a special service at which Dr. Charles E. Schaeffer was the guest preacher. Summer Communion was observed June 29 with a good percentage communing. During the pastor's vacation, Rev. Henry E. Gebhard preached July 27 and Rev. Martin L. Kurtz will preach Aug. 10.

A granite monument and bronze tablet has been erected to the memory of George Henry Hartzell in the cemetery of Indian Creek Christ Reformed Church, near Telford, Pa., by the Henry Hartzell Memorial Association. At the dedication service July 13, the following participated: Revs. Walter R. Hartzell, Irvin O. Schell, Samuel F. Hartzell, and Wilson S. Hartzell; and J. Culver Hartzell, M.D.

In the Shrewsbury, Pa., Charge, Rev. C. M. Mitzell, pastor, the attendance at all regular services is encouraging. Instead of afternoon services, worship is held in the morning. A musicale in St. Paul's Church on Sunday evening, July 13, brought out another capacity audience. Bethany S. S. held its annual picnic at Hungerford on July 19. Music was furnished by the Stiltz band, composed for the most part of members of the Stiltz Union Church, with Mrs. Ruth Fritz Bailey, as xylophone soloist.

On Aug. 3 Rev. Horace R. Lequear, of the Middlebrook, Va., Charge, and Rev. Samuel J. Kirk, of Riegelsville, Pa., will exchange pulpits. Rev. Mr. Lequear and family are spending their vacation in Doylestown; and since the Rev. Mr. Kirk and family were passing through the Middlebrook Charge on their way to North Carolina, this exchange was arranged. The Middlebrook Charge is the place of the first pastoral labors of Rev. Mr. Kirk. On Aug. 10, Rev. Mr. Kirk will preach in his boyhood Church to his old friends. The guest preachers in St. John's Church, Riegelsville, besides Rev. Mr. Lequear, are: Dr. Scott R. Wagner, Rev. Charles Alt-house and Rev. John Peck.

Kissinger's Union Church, located along the Tulpehocken, near Reading, was rededicated July 13, after extensive alterations and improvements had been made. The whole of the interior was refinished in ivory and mahogany and makes a splendid appearance. A hardwood floor was laid throughout the auditorium and new doors hung outside and inside the vestibule. The floor and the doors were the gifts of the Sunday School. The Ladies' Aid Society presented new altar hangings, vases and candle holders and had the beautiful paint-

ing above the door restored. The altar and rededication services were in charge of Rev. H. J. Miller, Reformed supply pastor, and Rev. John S. Sowa, Lutheran pastor. Addresses were given by Rev. W. H. Kline, president of the Reading Conference of the Lutheran Ministerium of Penna., and by Rev. David Lockart, president of Lebanon Classis. The service attracted an audience which completely filled the auditorium. The chancel was adorned with baskets of beautiful flowers, several of which were placed in memory of relatives and friends. The music was rendered by the quartet of St. Paul's Memorial Reformed Church, Reading, the choir of St. John's Lutheran Church, Sinking Spring, and by Mr. Norman Shirk, baritone.

In spite of intense heat, hundreds of good Reformed Church people gathered at Lakemont Park, Altoona, Pa., on Friday, July 25, for Reformed Church Day, and 3 interesting services were held in the spacious auditoriums of the park. In the morning the sermon was preached by Dr. Paul S. Leinbach, editor of the "Messenger," and Revs. J. M. Runkle, D.D., and O. H. Sensenig took part in the service. There was much regret that the president of the association, Prof. George D. Robb, Ph.D., was unable to be present by reason of temporary illness, and Elder Decker, of Trinity Church, Altoona, the vice-chairman, presided. Prof. C. O. Lundgren is secretary-treasurer of the association. From 1 to 2.30 P. M., the sports were conducted under the direction of Elder H. S. Lang. In the afternoon the assembled hosts were honored by the presence of Prof. Lohans, of Eden Theological Seminary, Webster Groves, Mo., representative of the Evangelical Synod of North America, who gave an excellent address on "The Faith that Overcomes the World." Revs. R. R. Jones and W. E. Reifsnnyder took part in the service. In the evening, the pageant entitled, "The Way of the Cross," was admirably rendered under the direction of Miss Helen Kline, assisted by Miss Catherine Beattie. The following was the cast: Evangel, Miss Mary Forshy; Spirit of Youth, Miss Grace Breidenstein; Disciples, Ethel Knisley, Elizabeth Hepner, Maxine Gorsuch, Alice Hepner, Merna Kelley, Martha Hetrick and Roberta Barclay. Miss Irene Snyder, director of music in the Junior High School of Altoona, and daughter of Rev. and Mrs. W. H. Snyder, of St. Clair, Pa., was the charming soloist during the 3 services. The reunion was pronounced an unqualified success.

Thursday evening, July 17, and 4510 North Carlisle Street, Phila., Pa., were the time and place of a very happy and auspicious affair. The occasion was the celebration of the 50th anniversary of the marriage of Mr. William H. and Saloma (nee Gehman) Yoder. 65 near relatives and intimate friends were present to extend their heartiest congratulations and sincerest good wishes to this happy and honored couple. A sumptuous wedding supper was served. Many useful and beautiful gifts were presented and an appropriate prayer was offered by the pastor, Rev. U. C. Gutelius. Mr. and Mrs. Yoder were married by Rev. Simon K. Gross, pastor of the Reformed Congregation at Dublin, Pa. This union was blessed with 10 children, all of whom are still living except one, Miss Ella, who was accidentally drowned in the Perkiomen Creek about 7 years ago. There are 14 grandchildren now living, most of whom were present. Mr. and Mrs. Yoder moved to Philadelphia in 1894 where the former has been engaged in shoemaking and repairing ever since. In the meantime they have been faithful members and regular attendants of Grace Reformed Church. Enjoying a reasonable degree of health they are both busy and active in their appointed work in the home, shop and Church. Such a

NOTICE

Rockingham Charge in Virginia Classis is vacant. The charge has three congregations, about 330 members. Correspond with:

C. L. Hedrick, Secretary of
the Joint Consistory
Elkton, Va., R. No. 4

happy and successful family life is a fine demonstration (much needed today) of true Christian marriage, meriting special words of praise and commendation. It was the earnest wish of all those whose pleasure and privilege it was to be present at this golden wedding, that Mr. and Mrs. Yoder will live long enough to celebrate their diamond anniversary.

The third annual Vacation Bible School conducted under the auspices of the 3 congregations on College Hill, Easton, Pa., was held June 16 to July 3, and was a very successful affair. Miss Gladys E. Robinson, a graduate of the Philadelphia School for Christian Workers, was the director and was assisted by a corps of interested workers. One hundred and forty-four pupils were in attendance at most of the sessions, under the following heads of departments: Kindergarten, Mrs. L. V. Hetrick of the Reformed Church; Primary, Mrs. P. H. Pearson of the Lutheran Church; Junior, Miss Dorinda Crobaugh of the Lutheran Church; Intermediate, Miss Ethel Davis of the Presbyterian Church; Dramatics and Pageantry, Miss Mildred Hahn of the Reformed Church; Handwork, Mr. Herman Hahn of the Reformed Church. Miss Blanche Speer of the Presbyterian Church had charge of the music, and Mrs. Roy F. Stanton of the Reformed Church was secretary of the school. The closing exercises of the school were held in the auditorium of the March School building on College Hill. The project was supported by popular subscription and the co-operating congregations, Presbyterian, Lutheran and Reformed, underwrote any deficit that might accrue. The school was set up by a committee of which the Rev. L. V. Hetrick of the Reformed Church was chairman. A very interesting display of handwork was exhibited in connection with the closing exercises and numerous articles were presented to the shut-ins of the three congregations by the pupils which was a part of their missionary project. The sessions were held in the Lutheran and Reformed Churches.

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Rev. Gustav R. Poetter, St. Mark's Church, Reading, Pa., conducted the religious worship for the Camp Fire Girls of Reading and Berks County, on Sunday morning, July 27, at their Camp Adhahi, at Hamburg, Pa.

Rev. Gustav R. Poetter, St. Mark's Church, Reading, Pa., will assist the Rev. Mabrey L. Herbein, Sunday afternoon, Aug. 3, in connection with Bro. Herbein's 25th anniversary as popular pastor of Berne Church.

Rev. John M. Peck, pastor of St. Paul's Church, Buffalo, N. Y., preached the sermon at the annual meeting of Evangelical Synod of Western New York held in Gowanda. This is the fourth time that the ministers of our denomination have been invited to address Evangelical denomination within the last year and a half.

A beautiful gold cross, the Easter gift of Miss Laura Gernand to her Church, was recently installed upon the spire of St. John's, Bedford, Dr. J. Albert Eyer, pastor. This, which is one of the loveliest things ever done for St. John's, is a great addition to the beauty of the old Church, for it replaces a much battered weather-vane which had faced the storms of 50 years.

During August the pulpit of Central Church, Dayton, O., Dr. W. W. Rowe, pastor, will be supplied by the following: On the 10th, Dr. Chas. E. Schaeffer, president of General Synod; 17th, Dr. F. W. Leich of Central Seminary; 24th, Dr. H. J. Christman, president of Central Seminary; and 31st, Mr. Chas. M. Prugh, who will be a senior in Princeton Theological Seminary this coming year. Dr. Rowe will spend his vacation in North Carolina.

Bishop G. D. Batdorf, of the United Brethren Church, addressed a union meeting of Evangelical, Reformed and United Brethren ministers in Buffalo, N. Y., on a recent Monday morning, and on the same evening made an address to a union meeting of the laymen in St. Peter's U. E. Church of Buffalo in the interest of union. The ministers of the three denominations of Western New York have held quarterly union meetings during the past year. The result of these meetings is that the Churches of this area are ready for union.

Children's Day was observed in Central Church, Dayton, O., Dr. W. W. Rowe, pastor, on the morning of June 15. Holy Communion was observed June 29. Nine new members were recently added by confirmation, letter and reprofession. Dr. and Mrs. Schneider, of Japan, on a visit to Dayton some time prior to their leaving for Japan, received a \$2,000 contribution from Mr. and Mrs. William Kuhns for their work in Japan. Mr. Kuhns, who was the son of the late Benjamin Kuhns, passed away last March. Dr. Rowe also knows of another gift of \$5,000 that Central Church will soon come into possession of through the liberality of one of the members.

Two days should be set aside by the Classes for their fall meetings. Since the purposes of the fall meetings are to discuss the denominational program of the Church, to consider the work entrusted to the Boards, and to apportion the Budgets, two days will be needed to attend to all of the business which will come before the Classes this fall. All of the Boards, and various other agencies, will have representatives at these meetings. Since this is Stewardship Year, many of the Classes at the meetings last spring arranged that a Stewardship sermon or an address on Stewardship should be included in the programs of their fall meetings. All Classes that have not already made this provision should do so now.

Delaware, Ohio, Rev. Ervin E. Young, minister. Mid-summer Communion was held June 29. The number communing was larger than the Easter Communion service, which was unusually large. One member was received by renewal. On

July 6 patriotic services were held in S. S. and Church. The congregation was treated to a surprise visit by the Daughters of Veterans, who presented the congregation a beautiful silk American flag in honor of Mr. W. H. Pool, a Civil War veteran, who is almost 90 years old, but who is in S. S. and Church every Sunday. This congregation has another member, Mrs. Josephine Miller, who is almost 90 years old, but who also has the distinction of being in every service. Mr. Pool has not missed a service since the present pastorate began, and Mrs. Josephine Miller has missed but one service during the present pastorate. What an inspiration to all of us to be faithful till the end!

Since the coming of Rev. N. L. Horn to Zion Church, Baltimore, Md., the work of this Church is manifesting renewed interest. Attendance has been good and the various organizations have revealed their willingness to co-operate with their new leader. The seating in the Church School has been rearranged and ample room provided for the study period in the various departments. A special children's service was held in the Church recently. A number of girls and boys assisted in the service and took up the offering: A group of young men sang. Each Tuesday evening is designated "Play-evening" when the members of Church and school gather in the park nearby and under the direction of the minister engage in various forms of play. Horseshoe pitching has been introduced and men of the neighborhood are manifesting a keen interest in the game. A team will be organized and challenge other teams of the city.

This is the first Classical Year which has corresponded with the calendar year, Jan. 1 to Dec. 31. Probably it was because the congregations felt that the year was so "young" in April that very small amounts were paid on the Apportionments in comparison with the usual Lenten and Easter gifts. Undoubtedly, money is being contributed for benevolences, but in many cases it is being held in congregational treasuries. The bulletin of one Classis with 67 congregations shows that 13 of this number had not, by the middle of July, contributed one penny on the 1930 Apportionments. This is a deplorable situation. The practice of paying one-twelfth of the Apportionment every month would not only remedy the strained financial condition of the Boards, but it would also be easier for the congregations themselves. Allowing the months to double, triple, and quadruple obligations is bad business from any point of view.

In St. John's Church, Johnstown, Pa., Dr. J. Harvey Mickley, pastor, Mothers' Day was properly observed May 11 and the offering for St. Paul's Old Folks amounted to \$140.85. The Holy Communion was administered Whitsunday. There was one addition by certificate. The Apportionment is paid ahead of the schedule. The Children's Day service was held June 15 and was in charge of Superintendents Heslop and Whitley. The children were trained by Miss Nora G. Mickley and Mrs. Mary B. Moore. The service was exceptionally well rendered and the auditorium was nicely decorated by a committee from Miss Emma Mickley's class. The offering amounting to \$167.46 was equally divided between St. Paul's Orphans' Home and the Board of Christian Education. The increased average attendance in the S. S. for 1930 is over 20 per cent ahead of that for 1929.

"The Princeton Seminary Bulletin" says: "Mr. Whitney Jennings Oates, Instructor in Classics in Princeton University, on account of other engagements will not be able to continue his valuable teaching of Greek in the Seminary next year. The Seminary is very fortunate in obtaining as teacher of New Testament Greek for next year the Rev. Henry Snyder Gehman, Ph.D., S.T.D., of the Department of Semitic Languages in Princeton Univer-

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Cleveland, Ohio

sity. Dr. Gehman is known as a conservative in his theological views and is minister of the Reformed Church in the U. S. As a graduate student in the University of Pennsylvania, from which he received the Ph.D. degree, he was successively University Fellow and Harrison Scholar in Classics and Harrison Fellow in Indo-European Philology. He taught Greek in high schools and in the Hill School, Pottstown, Pa., for several years. In later years he has devoted himself to the study of Oriental languages in which he is now teaching in Princeton University. He has written a number of books bearing upon the subject of his professorship."

In Leek Kill, Pa., the Line Mountain Charge, Rev. J. E. Beam, pastor, on July 12-13 held its picnic and Home Coming. They have leased a large grove and on it is erected a substantial and permanent refreshment building; also seats and speakers' stand. The lease will continue for 10 years and here annually the people of this vicinity have an outing. The program was built to entertain as well as to edify and inspire. On Saturday they had a band from Trevorton, while the address on Rural Community Life was delivered by the Rev. J. W. Yeisley, of James Creek. On Sunday a quartet from Valley View, an orchestra from Lavelle, and vocal talent from the community and a chorus from Tremont furnished the music. The congregational singing was led by Prof. Diehl. On Sunday morning Rev. J. G. Rupp, of Allentown, was the speaker; in the afternoon Rev. Mr. Yeisley again spoke, followed by Rev. Mr. Rupp. In the evening Rev. Mr. Yeisley preached an evangelistic sermon. It was estimated that on Saturday 3,000 were present, and on Sunday, 5,000.

The wedding of Rev. Martin Flatter, pastor of our St. Paul's Church at Sheboygan, Wis., was solemnized in Memorial Church at Toledo, O., Rev. Perry H. Baumann, pastor, June 21, at 4.30 P. M. The bride, Miss Henrietta Hirzel, a member of the congregation, is the daughter of Mr. and Mrs. Fred Hirzel, of Toledo. The Church was beautifully decorated by Hirzel Bros., uncles of the bride. The full double ring ceremony was used. The wedding was one of the most beautiful and impressive services performed in this Church. Miss Hirzel was given away by her father, Mr. Fred Hirzel. The attendants were: maid of honor, Miss Flora Flatter; bridesmaids, Miss Winifred Hirzel, Madeline Mohr, Elsie Schwyn; best man, Herbert Flatter; ushers, Alexander Hirzel, Rudolph Schwyn, Maxwell Boyce, Black River, N. Y.; Rev. Urban Johansmann, Rising Sun, Ind.; flower girls, Elizabeth Hirzel and Martha Jane Zanester; ring bearer, Albert Steinquest. Miss Hattie Rodewald and Mrs. George Stuart, of Sheboygan, Wis., sang several appropriate selections for the occasion. A wedding dinner was served at the Swiss Society Rooms, followed by a reception at 8.30 o'clock. The newly married couple slipped away to start on their honeymoon trip through the east, after which they will be at home at 2204 Henry St., Sheboygan, Wisconsin.

In Christ Church, Bethlehem, Pa., Rev.

Wm. H. Bollman, pastor, the Pentecostal Communion was celebrated June 15. The membership gathered at this Communion was one of the largest in the history of the Church. The organ which was installed over 40 years ago and which has been presided over uninterruptedly during those years by David Griffith Samuels, was heard at this service for the last time. The dismantling of the organ began the following morning, directly after which operation, the redecorating of the auditorium began. The Sunday morning worship during the summer months will be continued in the S. S. room. At the service June 22 there were over 300 present.

In Salem Church, Harrisburg, Pa., Rev. J. N. Le Van, pastor, the work has been most promising, and great interest has been shown in all phases of activity since the opening of the remodeled and improved buildings. The Lenten season, with a well-organized program of personal evangelism, with 60 workers, was most fruitful. The worships, weekday and Sunday, were largely attended, and during the year 102 members were received into the fellowship of the Church. The special days were fittingly observed with special programs, also the anniversary of Pentecost. The Lenten Self-Denial offering amounted to \$1,105. At the recent midsummer communion, 7 members were received. The annual community Memorial Sunday services, with all veteran organizations attending, was held in Salem, the minister preaching the sermon. Annual services of the Odd Fellows and Knights of Malta were also held in Salem recently. The minister delivered the commencement address to the graduating class of the Nurses' Training School of the Harrisburg Hospital recently held in the William Penn High School auditorium. An excellent ministry of music has been developed and the monthly musicales have attracted many worshippers. The Church School enrollment has added 100, and Salem School was awarded two banners by the county and city associations, respectively. The social and recreational hall, with shower baths, and kitchen with modern equipment, has just been completed, and will be dedicated in the fall as a memorial to the Rev. Ellis N. Kremer, D.D., for 40 years the faithful and beloved pastor. A special young people's program will be opened in the fall, using these facilities thus provided. The interest and loyal support of the members presages a large service for the Kingdom by Salem.

THE REV. ANDREW H. SMITH

As we go to press, the sad news reaches us of the passing of Rev. Andrew H. Smith, former superintendent of Hoffman Orphanage, who died on Saturday, July 26, in York, Pa. He resided at 739 W. Princess St., York, Pa. Funeral services will be held at 10.30 A. M., Thursday, July 31. A fuller account of the life and labors of this dear brother will appear in a latter issue.

PEN MAR DAY

Another Pen Mar Day, the 41st, has come and gone for the Reformed folk in southern Pennsylvania, Maryland, Virginia, West Virginia, and the District of Columbia. As usual it was an outstanding day because the weather was perfect and the attendance very good. The Board of Directors were just a little dubious as to the success of this year's reunion. Having no co-operation on the part of the Western Maryland Railroad, which heretofore operated the park and ran special trains and offered special rates, it was feared that the attendance might be seriously affected. But if anything, the crowd was larger than in former years. This was partly due to the early summer which permitted the farmers to get all their grain away before the day of the reunion, and many, apparently, took a day off to visit Pen Mar. It was indeed a delightful day. An unusually

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Address Clinton H. Gillingham, President, 1122 Spruce Street, Box R, Philadelphia, Pa.

good program was rendered in the spacious auditorium to an audience that was estimated at 2,000. The invocation was spoken by the Rev. C. B. Rebert, Westminster, Md. The president of the Board of Directors, Mr. Emory L. Coblenz, Middletown, Md., had charge of the services. The music was rendered by the Second Brethren Church choir, York, Pa., consisting of about 40 voices under the direction of Mr. W. L. Rupp. The choir rendered three selections in a most creditable manner: "Gloria," by Mozart; "Thanks Be to God," by Ashford, and "Lift Up Your Heads," by Ashford. The reunion prayer was offered by the Rev. E. M. Sando, Hanover, Pa., and the address delivered in a masterly manner by the Rev. Allan S. Meek, D.D., Easton, Pa. The subject of his address was "The Gospel of Sunshine." His thoughts radiated around the expression, "Christians should radiate sunshine." The offering amounted to \$90 and is devoted to a \$500 fund in favor of the Board of Ministerial Relief. After the benediction by the Rev. Paul D. Yoder, Codorus, Pa., the formal program came to an end. The exercises of the day closed with the very informal meeting of all the colleges. This part of the day's doings was under the direction of the Rev. Felix B. Peck, Silver Run, Md. A great deal of interest was manifested as Mr. Peck had prepared a new and novel order of service which held the attention of all the college boys and girls, including the bear. Everybody was delighted, and noisy.

Yes, the Board of Directors is not discouraged. They are already planning for the 42nd reunion and will complete the arrangements in November. As long as the Reformed people will respond to the call of Pen Mar the annual reunions will continue. Plan to be there next year. There is probable no more delightful park in all the territory covered by the Reformed Church than Pen Mar, and a day spent on the mountain top is a good tonic.

P. D. Y.

MEETING OF THE COMMITTEE TO STUDY THE APPORTIONMENTS

The Conference of Chairman of Classical Missionary and Stewardship Committees, held at Harrisburg last September, authorized the appointment of a committee to make a study of the principles and methods underlying the Apportioning of the Budgets of the Boards of the General Synod. This committee is to study all the data and is to bring a clear interpretation to the conference to be held in Harrisburg in September.

The president of the General Synod constituted the committee: Rev. Allan S. Meek, D.D., chairman of the Missionary and Stewardship Committees of Eastern Synod, and of East Pennsylvania Classis; Rev. E. Bruce Jacobs, chairman of the Committees of Ohio Synod, and of Central Ohio Classis; Rev. John M. Peck, chairman of the Committees of the German Synod of the East and of West New York Classis; Rev. F. D. Slifer, chairman of the Committee of Lehigh Classis, and Rev. A. M. Billman, chairman of the Committee of Allegheny Classis. The Committee on Promotion of the Executive Committee of the General Synod designated its chairman, Rev. James M. Runkle, Ph.D., chairman of the Committee of Juniata Classis, as its representative. By request of the Conference last September, Executive Secretary William E. Lampe was also present at the meeting, as was Assistant Executive

Secretary-elect Rev. J. M. G. Darms, D.D.

The committee organized by electing Dr. Allan S. Meek, chairman, and Rev. John M. Peck, secretary. In an all-day session the committee discussed the problem from every angle. A general plan was agreed upon for the division of the Benevolent Budget, which is to be worked out in detail and considered at another meeting of this committee to be held early in September.

John M. Peck, Secretary.

CATAWBA COLLEGE BELL

Catawba College, now located at Salisbury, N. C., had its origin at Newton in the same state in 1851. It is the Southern educational institution of the Reformed Church in the United States and is in a flourishing condition. The class of 1930, composed of 70 young men and women, desiring to do something outstanding for their college, decided to bring the old bell from the former building in Newton, erect a belfry on the campus in Salisbury, and hang this historic old bell in the same. This was done, and a splendid service was held in connection with the presentation at commencement this year.

This communication is written in part in the hope of ascertaining facts concerning the original donor of this bell. The inscription cast in the bell is the following: "From Meneelys, West Troy, N. Y., 1853. Presented to Catawba College by C. Van Wyck, 1853." It is not likely that the said C. Van Wyck is still living; but it is possible that some one now living may know who this donor was, and may know the circumstances attending the gift. Any one having such information will confer a very great favor by communicating with this writer.

J. C. Leonard.

Lexington, N. C.

BETHANY ORPHANS' HOME

Rev. H. E. Gebhard, Superintendent

The weather was fine, the children in good health, and the start for Carsonia Park was made on time on Friday morning, July 25. The Bethany Band led the way, and played as the trolley cars passed through the towns enroute. Each child at the park was presented with ten free tickets by the park management, which admitted them to any amusements in the park.

An excellent dinner was served at noon which was enjoyed by all. After an hour of amusement, Rev. Charles E. Schaeffer, D.D., president of General Synod, delivered to the thousands of people present, an excellent address. After a day of pleasure the children assembled for lunch, when each of the children and persons in charge of the Home were given a paper cap and a gift package.

The children all arrived home safely before dark and after a brief chapel service sought a much needed rest. The children greatly appreciate the courtesy shown by the Berks County people and feel that they fail in having a way to express their gratitude for the wonderful day of pleasure and entertainment they enjoyed.

The farmer reported that the wheat harvest was over and the wheat had yielded 35¼ bushels per acre on the 20 acres harvested.

We now have 219 children in the Home, with two more to come who were admitted at the July meeting of the Board of Managers.

HOME AND YOUNG FOLKS

HOW I SPEND MY TIME AS A CHRISTIAN STEWARD

(Second Prize, Group D)

By Wilda Eshelman, Shippensburg, Pa.

More than 1900 years ago, the Apostle Paul advised the Ephesians, who were "no longer tossed to and fro by every wind of doctrine," but instead, desired to take their stand with Christ, to put on the "whole armor of God" before going forth to battle with the "Powers of Darkness." He told them to be girt about with Truth, to have a breastplate of Righteousness, their feet shod with the preparation of the Gospel of Peace, and to have a shield of Faith, the helmet of Salvation, and the sword of the Spirit.

The armor which the Ephesians needed so long ago, I need today, because I have not entered "just a general" engagement for God, I have made it a particular engagement, and my time belongs to God.

Some one once said, "The Church on the Sabbath is only an armory where we get out equipment for our daily battles." When war comes men don't do their fighting where firearms are made, they go there for their weapons. Christ's Church on the Sabbath is where we are armed for Christian conflict; but our battlefields are found on Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. I need plenty of ammunition for my daily battles and cannot afford to miss the opportunities extended to me on Sunday to equip myself with a fresh supply.

God is never satisfied with random service. In actual warfare soldiers do not shoot at random. They take aim, and fire. Concentration is necessary. God's work requires thought, and I want to give to Him the best that is in me.

Beginning each day by asking God's guidance and blessing, and the daily habit of reading at least a few verses of scripture, help to keep my armor bright.

Special services give me an opportunity for the performance of Christian duty, that reflects to the honor and glory of God.

The word "service" is the key to the New Testament. Paul said, "Present your bodies a living sacrifice." He meant our personalities, our being, ourselves,—not just on Sundays, but every day.

Suppose a ship should put out to sea for a certain harbor, and steered in the right direction for just one day each week, and on all the other days followed other ships, or else, dallied about in other directions, when would it arrive? Never. Though I might appear to be voyaging heavenward on Sunday, if, during the other six days of the week I drift with the world, enjoy its shallowness, its tinsel, its hollow mockery, how could I expect to arrive at last in the peaceful harbor of heaven?

God is the greatest of economists. He never made anything without some use. His purpose in building our minds and our bodies, in giving us our lives, our talents, our possessions, and our spiritual resources is so that we may be able to do the work He has planned.

He wants me to spend my time not only with Him, but for Him. His "hungry ones" must be fed. His "poor" must be warmed and clothed. His "sick" must be visited. His "discouraged ones" must be cheered. His Word must be taught. His Gospel must be carried. All these loving tasks I help to fulfill.

Many Christian stewards feel that their every-day life is insipid and monotonous. We long for some great occasion, such as

happened in the time of Luther or Calvin. But if we cannot be faithful in an insignificant position, we would not make good were we given a grand mission. Spiritual work is similar to that which is natural. God did not give me my talents and opportunities to waste. He expects me to make the most of them in the time allotted me to work. My time belongs to God, and I use it to develop, to improve, to expand my mental, moral, and physical being, so that I shall be able to cope successfully with the problems of life, and to do my part of His great work.

No work for God will seem too great, or be too small for me. The whole universe is not ashamed to take care of one little flower. The clouds give it drink, the sun warms it, the dews refresh it at night, and it is nourished by old Mother Earth. Little things are often more in the sight of our heavenly Father, than those we may consider of so much greater worth.

I am judged at Church, in Sunday School, the Young Peoples' meeting, the Missionary Society, at school, at home, at work, at play, in social gatherings, by my friends, by my enemies, at all times and places by the way I spend my time. "By their fruits ye shall know them" was said by the Master. How important, then, that I always do willingly and cheerfully my part.

A factory running at an expense of \$500,000 a year, and turning out goods worth about 50 cents a year, would not be such an incongruity as I, with such semi-infinite equipment, were I to do nothing or next to nothing in the way of usefulness! God's work must be done. What could I expect, were I to refuse to do His bidding?

Time is short at the best. I cannot hope to do a great deal. I thank God that it isn't what we are given to do, that counts, but how well we do our work. I waste no time in vain regrets, nor in forebodings filled with anxiety for tomorrow. I know there is religious consolation for severe losses, for bereavement, for trouble that shocks like an earthquake and blasts like a storm; I know that the little annoyances, that are prone to sour the temper, and wear out the patience, if overcome, will create beauty more rare, than that of physical perfection. At all times I pray for the spirit of kindness. No virtue can accomplish so much as kindness—to speak kindly of the absent, to watch for opportunities to do a kindness for someone at home or at school. There never is time to be a "scandal-monger." Little nods, or shrugs added to a few words of gossip, have blackened the reputation of many who were perfectly innocent. Christian stewards do not use God's time to push lower, one who has fallen, instead, we try to uplift and help the unfortunate—to be a friend to those who are underprivileged, as well as to those of congenial personalities.

Each day I look out for the "fragments"—those little pieces of time that seem too small to use. Just a moment for a cheery word, to give a helping hand; a few minutes for a good book; a few minutes for meditation; a few minutes for thankfulness; when added, these "fragments" if will used will become a revenue of spiritual satisfaction. God cares for the minutest things of life. Shall not I?

My path may be far from smooth; there may be pitfalls, declivities, and mountain steeples; but my heavenly Father has promised to take care of me, so why should I worry?

Just as a sculptor shapes a statue, the

sorrows, the vexations, the annoyances of life, little by little, chisel out our natures. They keep hewing, digging, cutting, shaping, splitting and interjoining our moral qualities, until our lives reflect credit to our Maker. I shall not allow this process of soul development to do harm, but rather, compel it to add to my spiritual wealth. A bee can suck sweetness out of a thistle, and if the grace of God is in my heart, good will be derived from that which might otherwise irritate.

Just as a builder erects an edifice, I am building out of my "todays and yesterdays" a spiritual temple.

"I am building every day a temple the world may not see,
Which Time cannot mar nor destroy—
I build for Eternity."

Barbara (whose first tooth has just dropped out)—"Mummy, Mummy, quick! I'm coming to pieces!"—Passing Show.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

RENEWAL OF STRENGTH

Text: Isaiah 40:31, "They that wait for Jehovah shall renew their strength."

There are many beautiful promises in the book of Isaiah. One of them is found in our text, which reads as follows in the Authorized Version:

"They that wait upon the Lord shall renew their strength."

Some weeks ago I told you about the benefits of a vacation. One of the benefits I want to speak about now is renewal of strength.

God is the source of our strength. The Psalmist realized this, because he makes a number of references to Jehovah as his strength. In Psalm 28:7, he says:

"Jehovah is my strength and my shield;
My heart hath trusted in Him, and I am helped:
Therefore my heart greatly rejoiceth;
And with my song will I praise Him."

And in the first verse of the 46th Psalm he says:

"God is our refuge and strength,
A very present help in trouble."

In the blessing which Moses gave to the tribe of Asher before his passing away, he says: "As thy days, so shall thy strength be."

A beautiful story is related of Franz Joseph Haydn, the great Austrian composer. Once he was in the company of other noted artists when one of them asked how one might recover inner strength quickest after a period of great exertion. Different methods were suggested, but when Haydn was asked what method he followed, he said: "In my home I have a small chapel. When I feel wearied because of my work, I go there and pray. This remedy has never failed me." He experienced the truth of the promise of our text, "They that wait for Jehovah shall renew their strength."

In fact, the writer of our text speaks beautifully about God in the verse connected therewith: "Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary: there

is no searching of His understanding. He giveth power to the faint; and to him that bath no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint."

Whenever we engage in any activity of body or mind, we give out energy, we use some of the cells of which our bodies are composed, and we become tired. But at night, while we sleep, God is at work through the forces of nature to renew our strength, so that when we awake we feel stronger and fresher, and are ready for new tasks. The air we breathe, the water we drink, and the food we eat, all help to build up our bodies and to renew our strength.

We may say that while we sleep God works in us a miracle of renewal. The secret of renewal, therefore, as presented in our text, is to wait upon the Lord. It is a fact of experience that waiting upon God renews the strength of body, mind, and spirit.

God has many ways of helping us and of renewing our strength. Waiting upon God during vacation days will bring its reward of strength and renewal, which makes us better able to take up again the tasks and duties of our calling or occupation during the year.

Some persons derive great benefit from the mountains, and like to spend their vacation days amid their forests, and upon their tops with their clear and pure atmosphere. With the Psalmist they say: "I will lift up mine eyes unto the mountains. My help cometh from Jehovah, who made heaven and earth."

Others like to visit the seashore, and to bathe in the ocean, feeling that they get much benefit from this exercise. Only yesterday I bathed in the sea at Ocean Grove, New Jersey, and felt like a new person from the effects of the salt water, the sea breezes, and the sunlight, all of which bring God's renewing blessing to those who enjoy them.

Others prefer to spend their vacation days in camps and conferences and other gatherings, where they combine study, recreation, and social and spiritual fellowship in such a way that they come back with a new store of knowledge, a higher vision and conception of life and of service, and also with renewed strength of body, eager to practise the things they have learned and to give to others better service than before. Such a vacation is a double blessing—blessing those who are able to enjoy it and those toward whom they render a higher and better service.

Some of the more fortunate ones may be able to combine all three of these sources of recreation and renewal—the mountains, the seashore, and the assemblies where they mingle with their fellowmen.

A vacation does not mean a period of idleness and inactivity as much as it means a change of occupation. An idler will come back from vacation with flabbier muscles, more cobwebs on the brain, and a groucher spirit than when he went away, because he did not wait upon the Lord for renewal of strength of body, mind and spirit.

The very word "recreation," which is so much used in our day, and also so much abused, means "giving fresh life to," "reviving," "refreshing," and "cheering." But some of the indulgences spoken of as recreation have just the opposite effect of the real meaning of the word. We might really translate our text in this way: "They that wait for Jehovah shall have recreation."

Sometimes real strength comes from effort and struggle. This may, perhaps, be best illustrated by a story which "The Christian Observer" printed. A naturalist one day was studying a cocoon, in which a butterfly was struggling to be free. He heard it beating against the sides of its

little prison, and his heart went out in pity for the helpless creature. Taking a tiny lancet, he cut away the fragile walls and released the little captive. But to his amazement it was not the beautiful creature that he had expected to see. It lay struggling upon the table, unable to walk, unable to fly, a helpless, unlovely object. In place of the gorgeously colored wings that he had expected to see, were weak, shriveled members. What was the matter with this creature that should have been so fair? The prison gates had been opened too soon, the obstacle had been removed before the struggler had developed sufficiently through struggling to be ready for its glorious flight into the sunshiny skies and among the perfumed flowers.

We see that even these tiny and beautiful creatures wait upon God for the strength they need to live their little lives.

One way of waiting upon God is to pray. That puts you into right relation with God so that He may renew your strength. It is said that there was once a poor monk who rose to be a great man. He became the King of Spain. One day his lords and his nobles and all the great people assembled in his hall, and wanted him as king to go and do something. They waited some time, and at last the door opened. Inside the door was a poor miserable room, with nothing in it but a place to kneel at. And there was the king kneeling in this little room by himself. When they all seemed surprised he said: "To pray is to govern. To pray is to govern." He waited for the Lord to renew his strength.

THE TEN DEMANDMENTS

Here is a list of "Ten Demandments," said to hang in the offices of many factories and business houses:

1. Don't lie. It wastes my time and yours. I am sure to catch you in the end, and that is the wrong end.
2. Watch your work and not the clock. A long day's work makes a long day short; and a short day's work makes my face long.
3. Give me more than I expect, and I will give you more than you expect. I can afford to increase your pay if you can increase my profits.
4. You owe so much to yourself that you cannot afford to owe anybody else. Keep out of debt, or out of my shops.
5. Dishonesty is never an accident. Good men, like good women, never see temptation when they meet it.
6. Mind your own business, and in time you'll have a business of your own to mind.
7. Don't do anything here which hurts your self-respect. An employe who is willing to steal for me is willing to steal from me.
8. It is none of my business what you do at night. But if dissipation affects what you do the next day, and you do half as much as I demand, you'll last half as long as you hoped.
9. Don't tell me what I'd like to hear but what I ought to hear. I don't want a valet to my vanity but one for my money.
10. Don't kick if I kick. If you're worth correcting, you're worth keeping. I don't waste time cutting specks out of rotten apples.

The Family Altar

By Ellen Gross Pontius

HELP FOR THE WEEK OF AUG. 4-10

Practical Thought: "My son, hear the instruction of thy father, and forsake not the law of thy mother."

Memory Hymn: "The God of Harvest Praise."

Monday—Hannah's Vow

I Samuel 1:9-11

The longing for a child to knit the love of husband and wife ever nearer to God is always a secret, though strong craving in every honest man and woman. Tennyson has well expressed this feeling in his "De Profundis":

"Out of the deep, my child, out of the deep,
Where all that was to be, in all that was,
Whirled for a million aeons through the vast
Waste dawn of multitudinous eddying light—
Out of the deep, my child, out of the deep,
Through all this changing world of changeless law,
And every phase of ever-heightening life,
And nine long months of ante-natal gloom,
Touched with earth's light—thou comest, darling boy;
Our own; a babe in lineament and limb
Perfect, and prophet of the perfect man;
Whose face and form are hers and mine in one,
Indissolubly married like our love;
Live, and be happy in thyself, and serve
This mortal race thy kin so well, that men
May bless Thee, as we bless thee, O young life.
Live thou! And of the grain and husks, the grape
And ivy berry choose; and still depart
From death to death through life and life, and find
Nearer and ever nearer Him, who wrought
Not Matter, nor the finite-infinite,
But this main miracle, that thou art thou,
With power on thine own act and on the world."

Prayer: Thou Spirit of the living God, may my vow to Thee be daily fulfilled in fashioning my life as a prospective or actual father or mother. So shall I pass on through new life the life Thou dost entrust to me. Amen.

Tuesday—Hannah's Gift

I Samuel 1:21-28

The literature for parents today abounds with the spirit of this godly mother, Hannah. Among such books, one of the simplest, though very comprehensive and helpful, is "The Mother-Teacher of Religion" by Anna Freeclove Betts. From this we quote the following:

"The Mother's Creed and Prayer"

I believe being a mother the holiest privilege given a human being.

I believe that mother-love is sent of God. I believe in the gospel of good health."

Prayer: "Grant, heavenly Father, that I may in motherhood meet the great opportunity of training my child to be a child of Thine. Help me to understand the full significance of mother-love—to know that love means more than the ardent outpouring of lavish affection. Grant that with my love there may be the seeing eye, the hearing ear, the understanding heart, so that I may better understand the needs of my child and lead him in the natural unfolding of the life Thou hast given him.

"Help me to minister faithfully to the physical welfare of my child. Help me to realize that religion and morality are closely related to good health and sound physical vigor." Amen.

Wednesday—Hannah's Love

I Samuel 2:18-21

Because the education of that day could best be given by the priest, Hannah showed her love by leaving little Samuel with Eli. The temple was the first nursery school and kindergarten. But even with

our present day advantages in secular education and Church programs, mother-love and father-love ministers most effectively in the home in the pre-school days as well as later. Clothing a child happily may show a mother's care and a father's sense of responsibility, but providing the right environment and attitudes is of greater importance. Again Anna Freelove Betts sets an ideal for us to follow: "I believe that nothing is trivial or of little importance that concerns my child."

Prayer: "Grant, heavenly Father, that I may have that sympathetic understanding of child nature that makes me a child with my child, laughing with his joys, sorrowing in his sorrows, sympathetic with his faults, helping him through my greater experience, to be fine and true and noble in the little things that count so much in the making of character. Help me to BE all that I hope to BECOME. Help me through the days of his early childhood to be always patient and full of cheer. And if the way now and then seems one of drudgery or the demand for strength to meet the task too great, grant me the larger vision that I may see my child in man's estate, the kindly deeds of a noble life given in service; or, perchance, that I may hear men say of him, 'Here is a man in all that true manhood means.' Then shall I feel repaid a thousand fold and thank Thee, my Father, that Thou hast bestowed upon me the high privilege of being a mother." Amen.

Thursday—The Worthy Woman Proverbs 31:25-31

Do some of the older readers recall the childish trick of using this chapter as a key to a girl's character or career. The verse coinciding with her birthday date was supposed to be the oracle. Could not that practice be turned to good account by using these ideals as a chart such as Lindbergh made for himself when a boy, striving by periodic checking up, to develop his character? For instance:

My aim—to become a worthy woman.
Am I becoming a woman who is priceless?
To do so, I must check the following with a full rating.

Trustworthiness.

Practice the Golden Rule.

Industriousness.

Resourcefulness.

Orderly and a good manager.

Wise in acquiring a home.

Healthy habits.

Dependable.

Benevolent.

Farsighted and prudent.

Secures good not gaudy clothing and furniture.

Chooses a husband with a good reputation.

Can support myself if necessary.

Strong and dignified.

Wise and kind.

Able to win the friendship of children.

Reverence for God and trust in Him.

Prayer: Daily, O Jehovah, help me to learn Thy law by keeping it. Amen.

Friday—Obedience 1 Samuel 15:17-23

Knowledge of good methods and engaging in formal religion is not sufficient. It is the action of the will which a person exercises in choosing and forcing himself to do what is right that determines his character. To hearken and to obey was the challenge of Samuel to the first king of Israel, even as it was the charge from Jesus Christ to all His followers: "If ye know these things, blessed are ye if ye do them." Moreover modern psychology teaches us that character is transmitted by disposition and environment from parents to children. Is it not therefore obligatory upon us to find out and obey the laws of God's universe for our children as well as ourselves?

THE PASTOR SAYS

By John Andrew Holmes

Those who still hold that matter is indestructible have never seen a Scotchman persevere to the end with a chew of gum.

Prayer: O God, Thou hast written Thy law in our hearts. Teach us to steel our wills to obey the promptings within and to follow the wisdom which our own minds and the earnest, thoughtful leadings of teachers and preachers may reveal to us. Amen.

Saturday—The Wise Son Proverbs 1:1-9

Many schools and colleges emphasize specialized training for a definite livelihood. Such courses are necessary, for many young people cannot afford too many years at school. Their families as well as the individuals themselves need the finan-

THE NEW MOON

The moon is riding in the sky—
Riding, oh so very high,
On silver sheen is riding by,
Thru soft cerulean sky.

Tiny stars a blinkin' gay
As the moon goes on its way,
Lips turned up as if in play,
As it rides up there so gay.

Endless sky is oh so blue
Where the moon goes riding thru,
Cold and pale it looks there too,
Riding in a sky of blue.

We know our God is in the sky,
Rules the orbs there sailing by;
We realize He must be nigh,
By faith we too ride in yon sky.

—Harry Troupe Brewer.
Hagerstown, Md.

cial return. But we should not mislead ourselves into considering a mere training a full education. Our earlier Church-colleges strove to keep to the broad ideals laid down by the writer of Proverbs: "to receive understanding, wisdom, justice, judgment, equity and discretion." Some few institutions which stand for a so-called cultural standard still maintain this ideal; and if our civilization is to rise above a materialistic and machine age, we need their leadership. Fortunately adult education through home study courses, radio and soon television offer the opportunity for trained people to continue the development of their minds and powers. But reverence for God who is continually revealing Himself anew will ever be an impelling motive for each individual to increase not only in knowledge and stature, but in favor with God and man.

Prayer: Thou God of infinite wisdom, keep us from thinking we have attained when we have but tasted the springs of knowledge. Give us such a thirst for truth that we shall not be satisfied until through all life's teachers and the enlightenment of Thy spirit within, we shall know the truth and that truth shall make us free. Amen.

PEN PRICKS

By John Andrew Holmes

It may be that young people do not attend Church as much as they ought, but recently I was present at a baptismal service where there was quite a sprinkling of children.

Sunday—The Magnificat Luke 1:46-55

Quite fitting, is it not, that various liturgical Churches preserve this beautiful hymn as a part of their evening worship. Churches of Catholic affiliation picture the face and form of the woman who first felt its joy. More heartfelt is the feeling of the worshiper who can join with the congregation in voicing its thought and spirit. And even nearer to God Himself are the man and the woman who in daily life together with childhood can sense and treasure their link with the divine.

Prayer: O God, keep us pure like the Virgin Mary and strong and clean like Joseph, that continuously in our lives we may sing the magnificence of Thy love. Amen.

Wee Dorothy saw a rooster flap his wings and crow. "Funny old bird," she remarked, "he spansk himself and then he cries about it."—Boston Transcript.

HOME EDUCATION

"The Child's First School is the Family"
—Froebel

WISE PARENTS

Helen Gregg Green

"Your room, Jimmy, is very attractive," said Aunt Emmy-Lou.

"Yes, it's all my own. Every piece of furniture in it is mine, every picture, even the carpet. Why, Aunt Emmy-Lou, I selected the wall-paper. And Mother makes me keep my room neat and clean, myself. I even straighten out the drawers. And Sis does the same in her room. But it's worth it—I have a fine place to read and study. And the boys like to come up here to talk things over."

"Jim is proud of his room," said his mother from the doorway.

"By the way, hasn't Cris Tobin a room very much like yours, Jimmy?" I asked.

"Yes, but much handsomer, Aunt Emmy-Lou. But he doesn't take much interest in his things. He doesn't have to take care of his room—and he's hardly ever in it. You see his parents are away most of the time. I don't believe he realizes he has a home, or knows how much fun you can have in one."

"You and Sister-Marie always bring your crowd here, don't you, Jimmy?" Aunt Emmy-Lou inquired.

"We sure do. And we can make candy or play the radio, take up the rugs and dance or do anything we want to do. And Mom and Dad," he looked proudly and devotedly at his mother, "are always here to help share in the fun, and to think up something else to do. Oh, this mother of mine," he laughed as he lifted his dainty little mother off her feet, "is a peach!"

When Jimmy left, his mother told Aunt Emmy-Lou and me: "It all looks easy and simple. But you've no idea of the sacrifices we've made and the outside things we've given up to make the children love their home like that. You know what gadabouts Dad and I used to be? Well, my dears, I soon discovered the children were following suit. When they came home and found us gone they and their friends went romping off, too."

"Well, Mom," Jim said to me one day, "I guess home is just a place to stay in while the automobile is being fixed."

"Now that opened our eyes," the little mother went on. "Dad and I decided then and there that our children came first. We knew we'd have an up-hill fight winning them back. We started by staying at home in the evenings ourselves. We would casually say, 'Bring a few of your friends in for dinner tonight.' Then we'd join in the fun after dinner. We soon discovered the young people loved that

kind of an evening. Dearie me, but we were happy over it."

"Well, it's fine not only for Jim and Sister, but for their friends as well," Aunt Emmy-Lou agreed.

"And for us!" the mother continued. "When we saw we were getting such splendid co-operation we began trying harder than ever. We encouraged the children to take more interest in their rooms, in their home, and in their town. We're trying to teach them to be good future citizens, as well as homemakers and home-lovers."

And I went away thinking, "Wise parents!"

"The kindergarten is the most interesting of the whole school system to me. The opportunities for the development of habits, skills, attitudes and all the other characteristics which make good citizens are abundantly provided."—Miles W. Connor, Principal, Fannie J. Coppin Normal School, Maryland.

If there is no kindergarten in your public school, write to the National Kindergarten Association, 8 West Fortieth St., New York.

Birthday Greetings

By Alliene S. De Chant

When your Birthday Lady's hair gets all pretty and gray (it's beginning!) she just knows that she's going to find a parcel in her mailbox. And when she unwraps it, she'll discover a book—a volume of poems! And in the poet's own hand, on the flyleaf, I'll see, "To the Birthday Lady," and, beneath that, the poet's name. Whose name? Why, Martha Louise Schaffner's—one of our Birthday Club poets. (Remember?)

And though Louise (everybody calls her that) has won prizes for her poems, yet she keeps on trying to write better ones—each new one finer than the last. And so your Birthday Lady is very proud and glad to let you see this new one of Louise's—her

December Night

Darkness with its great black cloak is creeping
Silently, upon the village sleeping.

Thru the naked trees cold winds are screaming,
As if to rouse the dwellers from their dreaming.

The leaves are strewn about, arrayed in all their finery
Tossed here and there, like victims of some treachery.

Ghastly and spectral, the empty houses stare,
Casting grim shadows upon the earth now bare.

How their windows rattle, how their shutters clap!
How the fences totter, how the hinges snap!

Terrified, the dirty street-lamps flutter,
Throwing shapes fantastic in the gutter.
A shivering moon beholds this scene in terror,
And hides her face to shut out all the horror.

Summer is now a vision sweet, unreal,
And winter reigns with cruel, hapless zeal.

"December Night" greetings to all my Birthday Club boys and girls, who, like Martha Louise, try to make each thing we do, "better than the last."

P. S. Everybody remembers of course, that Martha Louise was born in Japan, and that her home, now, is in Lancaster, Pa.

THAT KIND OF PLAYER

First Alma Mater—"I understand Jones, the former football player, is ambitious to be a judge."

Second Ditto—"Yes, he used to spend much time on the bench."

Puzzle Box

ANSWERS TO—MAKE TEN WORDS OUT OF THESE TWENTY, No. 5

- | | |
|------------------|--------------|
| 1. Cambridge | 6. Foretold |
| 2. Steamboat | 7. Something |
| 3. Monkey-wrench | 8. Padlock |
| 4. Peppermint | 9. Pancake |
| 5. Birthday | 10. History |

BEHEADED WORDS, No. 13

1. Behead twice, to long for, and get the head of the family. Behead him and find anger or ill-will.
2. Behead to make satisfaction for and hear the quality of a sound. Behead it and find less than two.
3. Behead a dangerous fish and hear some one call. Behead it and get the first big ship you know anything about.
4. Behead a word of polite usage and rent your property to another. Behead it and find comfort.
5. Behead a lank, lean person and take the rind off of your fruit. Behead and get a form of the verb "to be."
6. Behead the desire to injure another and find a girl's name. Behead it and get water that cannot flow.
7. Behead an important part of the head and get moisture in drops. Behead it and see the Scotchman's word for "one."

A. M. S.

CHURCH BUILDING FUNDS

(Continued from page 2)

Martinsburg, W. Va. Invested in First Church, Winston-Salem, N. C.

No. 1116. The Mrs. Margaret J. Leader Fund of \$500. Bequest of the Rev. Daniel J. Leader, Lancaster, Pa. Invested in Glenside Church, Glenside, Pa.

No. 1117. The W. M. S. G. S. Gift Fund No. 107 of \$1,000. Contributed by the W. M. S. G. S. and credit given on debt to the Board of the Corinth Boulevard Church, Dayton, Ohio.

Woman's Missionary Society News

Mrs. Edwin W. Lentz, Editor
311 Market Street, Bangor, Pa.

Mrs. E. C. Snyder of River Road, Harrisburg, gives the following fine account of the anniversary service in her society. "The W. M. S. of Second Church, Harrisburg, Pa., recently celebrated its 19th birthday. For 54 years, Second Church has been interested in missions but only for 19 years in the organized work of the W. M. S. Mrs. Harry N. Bassler, the first president, gave the principal address; in it she recalled many pleasant memories. All of the ex-presidents are living and were present, taking part in the program. They spoke of their experiences and pleasant associations. The ex-presidents are: Mrs. Harry N. Bassler, Mrs. Rufus Hartman, Mrs. H. C. Koons, Mrs. W. H. Cleckner, Mrs. John T. Selsam, Mrs. John Kob, Mrs. Alvin Weaver. The birthday celebration was not only a pleasant event but an exceptional one in that all the ex-presidents were present to take part in the

program. Seven ex-presidents are still in the service and an inspiration to all who attended."

Mrs. F. R. Lentz, Custodian of Books at Hood College Conference, writes: The 1930 Conference was the "best yet." . . . To answer your "Why?" I shall quote campus reactions to the program. "The faculty was 'marvelous,' 'wonderful,' 'thought and action-provoking.' Too, the delegates were declared to be the finest group ever gathered at Frederick. This opinion was not a prejudiced one but a calm decision given by people who have led many conferences. Listening to Miss Edith Kraske, of London, giving her first plea in the United States for her Woman's Medical College at Ludiana, India, the audience was gripped by the treatment as well as the needs of Indian women. A real mountain top experience was the illustrated lecture (motion pictures taken by Dr. A. V. Casselman) of Pine Mountain, Kentucky, Settlement School, by Miss Margaret R. Motter, the academic head of this institution which offers head, heart and hand training for the youth of that locality. Meeting and associating with missionaries is always an inspiration to the delegates. Frederick was favored by having Dr. and Mrs. Jarius Moore, the Rev. and Mrs. Alfred Ankeney, the Rev. and Mrs. Jesse B. Yaukey and Mrs. Dobbs Ehlman and six-months' old daughter Lois Eleanor. The W. M. S. of the Evangelical Reformed Church, Frederick, Md., Dr. Henri Kiefer, pastor, has a delightful custom. Its July meeting is held on the campus, supper is taken with the conference, the entire society remaining for the regular conference services. An attendance of 40 members attested to the popularity of the custom. Co-operation is always a factor of success. Forty members of the C. E. Society of Christ Church, Martinsburg, W. Va., Dr. Andrew Gluck, pastor, presented a pageant, "The Appearing Cross." Connoisseurs pro-

nounced it exceptionally well interpreted and staged. Following as it did the outdoor communion service, the pageant made a definite challenge for living as a true child of God. No analysis would be complete without some statistics: enrollment, 178; sale of literature, \$380. Splendid faculty, a large number of book-loving and consecrated delegates, challenging and inspiring addresses, contacts with missionaries, a beautiful dramatic interpretation made the 1930 Frederick Conference a success.

A one-day summer get-together meeting for the women of the Reformed Church in the Butler district was recently held in St. John's Church, Evans City, Pa., the Rev. H. H. Long, pastor. This district includes Ellwood City, Zelienople, Harmony, Evans City, Petersville, Butler, Chicora, Brady's Bend, etc. The program covered the departmental work of the W. M. S. as well as the more inclusive consideration of women's work in the Church. The program was arranged by a committee composed of Mrs. F. R. Casselman, Mrs. J. H. String, Miss Emma Limberg. The women of the hostess Church presented a playlet emphasizing Stewardship.

Commenting on the Livingstone notes in the issue of July 17th, Dr. William E. Lampe sends the following from Edwin W. Smith's "Aggrey of Africa," pages 58, 59: "During the Civil War a large confederate prison camp was placed outside of Salisbury, and among the prisoners who died there was the 19-year-old son of David Livingstone, Robert, who under an assumed name had enlisted in the Federal Army. This fact, and the reverence which the great friend of Africa was and is still held by American Negroes, led to the college being named Livingstone College (Salisbury, N. C.) A footnote in Smith's account says: 'Blake writes that Robert died in a hospital in Salisbury,

and that he was buried in the great national cemetery at Gettysburg, Penna.' There is a tradition at Salisbury that his body lies, with 12,000 others, in the national cemetery there, and that he was buried under the name of R. Vincent, who appears on the official records as private, third New Hampshire Regiment, Co. H,

who died from gunshot wound Dec. 5, 1864, in a prison camp near Salisbury."

The Mission Band, Junior Girls' Guild, and Miss Rheisiers' S. S. Class, of St. John's Church, Evans City, Rev. H. H. Long, pastor, recently sent 3 Treasure Chests to the Philippine children.

NEWS OF THE WEEK

Mrs. Henry W. Elson

More than 15 years after the first shells struck it in 1914, the reconstructed thirteenth century Cathedral of St. Martin was consecrated at Ypres, July 15. The first stone of the new building was laid on Armistice Day in 1922. It took 8 years and an expenditure of about \$1,425,000 to restore the cathedral as it was before it was shattered by German guns.

Dr. Leopold Auer, famous violinist and teacher of New York, died at Dresden, Saxony, July 15, at the age of 85.

Seventeen persons were killed and 400 injured in recent riots in Egypt. This outbreak is the sixth since King Fuad suspended Parliament and ousted Nahas Pasha. Two British warships have been sent to Egypt to protect foreigners.

President Hoover will leave Washington on his vacation trip to the West late in August and will spend about two weeks in the Northern Rockies, for outdoor rest, he has announced.

Crippled veterans of the World War were the guests of President and Mrs. Hoover at a lawn party on the grounds of the White House July 16. More than 800 veterans from Walter Reed and other hospitals in the vicinity of the capital attended. Wives of Cabinet members assisted Mrs. Hoover in receiving.

Massachusetts celebrated the tercentenary of its birthday July 15 with the greatest military parade since the World War and with pageantry and oratory on Boston Common. Many notables were present.

In the royal gallery of the House of Lords, where the naval conference met in January, 430 delegates from 32 nations met July 16 for the 26th conference of the Inter-Parliamentary Union. World security as affected by Kellogg and naval treaties were discussed.

Florida's population has risen 51 per cent during the last decade, according to the recent census.

Thirty members of the Y. M. C. A. from twelve States sailed for Europe July 16 to make the annual friendship tour conducted by that organization.

President von Hindenburg received a delegation of the American Steuben Society July 16, which is in Germany to participate in the 200th anniversary of General Friedrich Wilhelm von Steuben's birth on Nov. 17. President Hoover sent a greeting and paid tribute to the services rendered by General von Steuben to the cause of American independence.

Colonel Charles A. Lindbergh is scheduled to speak on "International Aviation" on Aug. 8 over an international network of radio stations linked with the Columbia Broadcasting System in New York.

All zones in Shanghai, China, are under martial law as a precaution against further outbreaks by Communists, who have launched three serious riots in Nanking Road, the main business thoroughfare of the city.

Juan Luis Sanfuentes, who was President of Chile from 1915 to 1920, died suddenly July 16 at Santiago.

The British Government has told Aristide Briand that his proposals for a European Federal Union are unacceptable, but that his idea is welcomed. It is Britain's opinion that Briand's objects could better

be attained within the framework of the League of Nations.

The Viceroy of India, Lord Irwin, has sanctioned a visit by the Moderates to Gandhi in prison for the purpose of bringing peace.

Zaro Agha, a Turk, arrived at Providence, R. I., July 8, with a birth certificate testifying that he is 156 years old. This world's oldest person served in 14 wars, fought against Napoleon and remembers hearing of Washington. He will let scientists study him while in the U. S.

President von Hindenburg closed the German Reichstag on defeat of the Cabinet. The election of Cabinet is set for Sept. 14. The return of Socialists to power is forecast.

Industrial strife in the anthracite region has been definitely averted for 5½ years when the miners' full scale committee confirmed provisions of the tentative agreement between the miners' and operators' committee at a meeting held recently in New York City.

Mrs. Hoover made a special trip July 7 into Virginia to attend the closing exercises of the school which the President

established for the native children near his Rapidan Camp.

The nation will spend for highway construction this year an estimated average of nearly \$80 for every motor car registered. Pushed ahead to offset business depression, road building has been estimated by one of President Hoover's fact-finding committees to be on its way to a record expenditure of \$1,750,000,000.

A railway wreck on the Pennsylvania Railroad July 21 at South Elizabeth, N. J., caused the injury to 50 persons and the death of one.

A recent typhoon in Japan caused the death of more than 100 persons and injury to 254, and property damage of more than \$50,000,000. More than 750 vessels, mostly small fishing craft, were sunk. Torrential rains accompanied the lashing winds.

Belgium observed July 20 the centenary of her independence. King Albert conferred many honors. It was in 1830 that the present Belgium broke away from the Kingdom of the Netherlands.

Representative Edgar R. Kiess from the Sixteenth Pennsylvania District, died July 20 at his summer home at Eagles Mere, Pa.

Mrs. Annie M. Spooner, widow of United States Senator John C. Spooner of Wisconsin, died July 20 at her home in New York City.

The Senate July 21 ratified the naval treaty as signed at London by a vote of 58 to 9. With the treaty, the Senate adopted but one of the many reservations and resolutions relating to it, that of Senator Norris of Nebraska, against "secret understandings."

An air taxi flying from France to London had an explosion which killed 6 people. Four of the victims were members of the British aristocracy.

While the United States was suffering from a heat wave, France was having record rains for July. Great damage has been done to crops in both countries.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Eighth Sunday after Trinity

August 10, 1930

Hannah

(A Godly Mother)

I Samuel 1:9-18, 24-28; 2:19

Golden Text: My son, hear the instruction of thy father, and forsake not the law of thy mother. Proverbs 1:8.

Lesson Outline: 1. The Mother. 2. The Child.

Samuel must be ranked with Moses as one of the great figures in the early history of Israel. Moses gave the Israelites their freedom and their faith in Jehovah. He led them to the borders of their destined home. Then followed the heroic age of conquest, when the twelve scattered tribes fought against heavy odds for the possession of Canaan. The Book of Judges contains many vivid pictures of this dark and bloody era. There was as yet no nation. Each tribe followed its own chief-tain (the Judges, so-called), and fought for its own interests.

But these tribes had a common faith and a common task. They shared great memories of their origin, and they nourished great hopes of their destiny. These bonds drew them together, especially when their very existence was threatened by the warlike Philistines, their strongest enemy. Thus, in the course of several centuries, a strong nation was created. And Samuel is the link between the tribal and the

national periods in the history of Israel. He is the last of the Judges, and the king-maker. He chose and anointed Saul, Israel's first king. The story of his life and work, therefore, as handed down in the traditions of his people, is of considerable importance.

The times of Samuel were distracted, like all transition ages. The political as well as the religious existence of Israel was in peril. The Philistines held the people in subjection. They had captured the ark of the covenant, the symbol and seat of Jehovah's presence, and they had closed every blacksmith-shop in Israel, thus depriving the people of the implements of warfare and agriculture (I Sam. 3:19,20). Religion, also, was at low ebb. The opening chapters of the Book of Samuel picture the weakness of the aged high priest Eli, and the scandalous conduct of his profligate sons. "The word of the Lord was rare in those days. There was no open vision." (I Samuel 3:1). In this crisis Samuel's leadership saved the life of Israel and brought the divided and defeated tribes together.

Our lesson deals particularly with the domestic background of Samuel's life. Its sub-title, A Godly Mother, refers, of course, to Hannah, the mother of Samuel.

I. The Mother. The child is father to the man. And the home is the nursery of both. There the seed is planted that matures into the man. And the making of this man depends in largest measure upon the kind of soil provided in the home for the nurture of his soul. We have only traditional memoirs of this remote colonial

era of Israel's history, but among them are certain facts and scenes that enable us to see the man Samuel in the making, as it were.

Back of every great leader stands a pious mother. And Hannah, the mother of Samuel, unquestionably was a woman of that superior type. Her piety, to be sure, must not be measured by our Christian standards and ideals. She lived many centuries before our Lord unveiled the face of His Father, when many crude and cruel superstitions still disfigured the religious faith of mankind. Nevertheless, the spirit of Hannah was truly and deeply religious.

That appears very clearly in her prayer to Jehovah for the gift of a child, and in the faithful fulfillment of her vow when she dedicated her son to the service of God.

Hannah was a childless wife in a polygamous household, who suffered much from the bitter taunts of the more fortunate Peninnah, her rival for the affection of Elkanah. But Jehovah fulfilled her yearning for a son, and in deep gratitude she dedicated her child Samuel to the Most High. Elkanah, her husband, does not loom large in the narrative, but he was a man of warm and tender domestic affections, and he shared and supported the simple faith of his childless wife (I Sam. 1:8). Thus, in an age of general corruption and of religious decadence, the early home of Samuel was a bright spot, luminous with a sturdy faith in God and with sincere conjugal love.

We are not surprised, therefore, to find the child Samuel in the temple. Out of such homes children proceed naturally, almost inevitably, into the house of God. Native capacities, good example, and early training form a triple chord that draws them irresistibly toward religion. Where even one of these three is lacking in the home, the bond that unites a child with God in genuine piety is perceptibly weakened. And when both parental example and domestic training are wanting, the child is in grave danger of drifting into an irreligious life. Relatively few men find God late in life, after the plastic years of childhood and youth. They must come to God by the circuitous and uncertain route of

revivals. They are the innocent victims of homes and schools that are criminally derelict in their most sacred duty. What greater privilege can parents claim, what nobler function can the home perform than to enable children to gain firm possession of their spiritual birthright?

The temple in which we find the child Samuel stood at Shiloh. It was a very modest sanctuary, wholly unlike the magnificent structures of later ages with their elaborate ritual and imposing hierarchy. Here the sacred ark was enshrined. And here young Samuel assisted the aged Eli, "whose eyes had begun to wax dim, so that he could not see" (I Samuel 3:2). The narrative pictures him as a docile, dutiful lad, eager to be of service to the high priest and obedient to his beck and call. Thus, in his early life he was manifesting the simple and sincere piety that later fitted him for the prophetic office.

Children belong in the Church. They are not called to be teachers and preachers, but they are called to worship and to work according to their native capacities. And they must be taught and trained, not merely to know God passively, but to serve Him in sincerity by personal participation in the worship and work of the Church. Let no one pretend that we have ever found an adequate solution of this greatest of all our problems. Indeed, we are just beginning to realize that this is our greatest problem, and that it cannot be solved without the intelligent and reverent co-operation of parents and the home. Hitherto the reclamation of adults has been the chief aim of the Church. A better and brighter day is dawning for the promotion of God's Kingdom. We are gradually realizing that its foundation must be laid broad and strong in the heart of our youth. Their conservation and Christian education must be regarded as our major task.

II. **The Child.** Mothers may dedicate their children to God, and Christian homes may teach and train them for worship and work, but without God their labor is in vain. They can merely show their children the way to God. If they walk in it, then, somehow, they will hear the call of God ringing through their soul.

So it was with Samuel. He heard the voice of God calling him in the temple.

Thrice that holy voice sounded into his slumber, and thrice the dutiful lad ran to Eli, thinking that the call had come from his master. Finally, Eli perceived that the Lord had called the child. He bade him go and listen to the divine message.

The peculiar manner of this call of Samuel is in full accord with the beliefs of his age. Men then attached a divine significance to dream experiences. They believed that at night, in holy places, messages from God came to them in dreams and visions. That universal belief is reflected in the Old Testament, for the Israelites shared it with the surrounding nations. More than once it pictures the calls and communications that came to men from God in the form of dreams. And through such dreams men were aroused and inspired to heroic services.

But God does not call men thus today. We have moved out of this dreamland of revelation into the clear daylight of the gospel of our Lord. Through Christ God speaks to men today, and summons them to His service. Thus, the form of the call has changed greatly, but the eternal fact abides. Men still share the experience of Samuel in the temple. They hear the call of God, and they answer it. Thus Samuel became a great leader in a critical day. There is no other way to leadership.

Our age, too, needs leadership. It is an age of transition, like Samuel's, but infinitely more distracted and perilous. Great upheavals are going on all around us in every sphere of life. There is widespread religious unrest. Traditions, customs, convictions are being tested in new crucibles, and many, it appears, are found wanting.

In such a critical period there is an imperious need of leadership. Whence, then, shall we get our leaders, and what manner of men must they be? It is not enough that men should call them. It is not enough that they should come into places of power and authority with all the fine equipment acquired in schools, or with the credentials of honest popular elections. More than that is required to fit a man for sound leadership in our times. God must call him. He must come with a vision of the Eternal burning in his heart, with the divine purpose stamped upon his conscience, and with the grace and power of God manifest in his life. Only such men



FRONT VIEW OF THE FACKENTHAL LABORATORIES

can lead us into the Canaan of our dreams.

We do not know when or how or whence such leaders will come. Much prayer and meditation will help to fashion them. Parents and teachers will assist in preparing them. Books and life will teach and train them. But, whatever the manner of their making or the fashion and form of their call, they will be humble followers of Jesus. They will bear the divine call in His gospel. They will receive their girding and anointing in the fellowship of those who love the Lord. Christian homes, schools, and Churches are the soil where we must produce and prepare our leaders. There alone the seed is found, and the soil, for the making of true leaders.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Aug. 10: How to Become Truly Popular Phil. 4:6, 8; I Peter 3:8-11

The Bible does not have much to say about being popular. It says: "Woe unto you if all men speak well of you." "Blessed are ye if men hate you and spitefully use you—Rejoice and be exceeding glad, for so persecuted they the prophets which were before you." Jesus never offered popularity to any of His followers. They would expect to be despised and rejected of men as He Himself was. They were to be misunderstood and evil spoken of; and we find that the early Christians found joy in the midst of their persecution. Popularity in the ordinary sense of the word they had none. Yet in a certain sense Jesus was exceedingly popular. His name was upon everybody's lips; His fame went about through all that region; multitudes thronged about Him; they hung upon His words like bees upon flowers; they acclaimed Him King; shouted Hosannas to His name and strewed His way with palms.

Jesus was at once the most popular and the most unpopular man that ever walked the earth. The height and depth correspond in His life. All great leaders share with Him this double experience. They swing between popularity and unpopularity—today the multitudes shout "Hosanna," tomorrow they cry "Crucify Him." All this is due to the fickleness of human nature. In one sense human nature can always be relied upon, in another it can never be trusted. It really then does not matter so much whether we are popular or not. There are some things that are of greater moment. It is more important to be right than to be popular. It is better to be true than to be famous. Of course the two need not be separated. They can go together. A man can be popular and right at the same time.

Now popularity and notoriety are not identical terms. Popularity is based upon goodness. It springs from worthiness, nobility, whereas notoriety arises from doing evil. One should never be ambitious to be notorious. We speak of a notorious liar,

a notorious sinner, but scarcely ever of a notorious saint. We may seek to become popular, but hardly notorious. Popularity and position or place are not the same in meaning. A man may hold a high position in life and yet be very unpopular. He may have been placed there by the voice or vote of the people, but that is not equivalent to being popular.

Popularity implies that one merits and enjoys the approval of others. Consequently the root of popularity rests in conduct. It is bestowed on those who qualify for it. It is never given in any arbitrary fashion but only to those that show they are worthy of it.

It is a great thing to be the favored one in a group, especially of young people. Every such circle has one or more favorites. There is a certain something in their personality which draws others around

them. They become the center of a group and are a constant inspiration to others.

One of the conditions which makes for popularity is unselfishness. One must never seek popularity. It must be bestowed almost unconsciously. One cannot say to himself—now I am going to become popular. Trying to win popularity one is sure to lose it. A selfish person, one who tries to win the favor of others, is never highly regarded. How readily the people detect the spirit of selfishness in others! It alienates rather than attracts, it repels rather than draws. One must forget himself, seek the good of others and live for others if he would win their favor. And the world is never slow to bestow favor on those who truly merit it.

Another condition is service, kindness. The world is always looking for people who are kind and gracious and courteous. It will honor such. Gentle deeds, loving acts never pass unrewarded. If one would seek to know the reasons for the popularity of Jesus he would find them in His readiness to help others. He went about doing good. He healed the sick, comforted the sorrowing and put new life and hope into human hearts.

Another condition is good cheer. Happy people are nearly always popular. Their joy proves contagious. Persons who have a sense of humor and can make others happy are generally popular. A grouchy, pessimistic, gloomy person is never popular. The world leaves such to himself. But he whose heart is singing and who sets the joybells ringing in other hearts is winning others to himself and is receiving their love and admiration.

A popular person faces a great responsibility. He must never use his popularity for unworthy ends. He dare never deceive those who esteem him thus highly. Some persons enjoy popularity for a little



FRONT ENTRANCE TO THE FACKENTHAL LABORATORIES



END VIEW OF THE FACKENTHAL LABORATORIES

while and then they get self-conscious and a swelled head and want others to toady to them and they soon become unpopular. Not everybody can stand being popular. It spoils them. It makes them self-centered. To enjoy popularity one must have a lot of brains and an unusual amount of self-control. Jesus was never spoiled even though the multitudes followed Him and hung upon His words. He remained humble and never lost His head.

Find the most popular boy or girl in school, the most popular person in any social circle, or in the Church, study his or her character, analyze their lives and then seek to emulate their example. Follow after the best. Dare to be unpopular rather than attain popularity by resorting to false ways to get it. Some persons achieve popularity at too great a cost. It is not enough to be well thought of, or well spoken of, but it is important that one does what is right, that one is kind and gracious, and that one lives for others. A good conscience is better than being popular. Be more concerned what God thinks of you than what man may think or say about you. But if you grow in favor with God you are almost sure to grow in favor with man as well. Strive to please God, and the best people of the world will be pleased with you also, and you may enjoy their favor and their esteem.

CHURCH SCHOOL PROBLEM SHOP

Answers Fitted While You Wait

By DR. W. EDWARD RAFFETY

Professor of Religious Education,
University of Redlands Redlands, California

Problem: A pastor with vision, beginning to see the bigness of the educational task of a local Church, wonders after all if the Sunday School Cabinet and the Young People's Society officers don't need some help. He feels that the Church should go into the character-making busi-

ness in real earnest. He wants definite suggestions.

Answer: The shop-keeper is glad this week to fall in line with this pastor's thinking and try to give a satisfactory solution to his problem, trusting he may be helpful to many.

The biggest business in the world is character-making, the enterprise of the Church and its Church School. Recently I had the privilege of introducing to a group of college students a prominent leader in religious education. After the address on character a superficial student said, referring to the speaker, "If I had a jaw like that, I'd be a prize fighter." I replied, "He is a prize fighter; he's fighting for character, the only prize worth fighting for." And it's true! When will we ever get into the heads of our Church School workers that they are not Bible teachers primarily; they are character-makers, using the Bible truth as God's chief instrument. If character-making is the major thing then our leaders will know full well that their lives count for more than their lessons with most pupils. The older I get in the service of religious education the more I feel that the greatest single factor in the making of worth while character is the **constant joyous impact of Christianized personalities**. Trite but ever true, we forget the lessons, but the life, never! Let's exalt and make genuinely Christian our leadership, and intelligently contact that leadership with young and growing persons. If the Church with its school through Christian leadership thus plays such an important part, this great character-making enterprise like any big business corporation needs a

Board of Managers

We believe that every Church large or small should have a Board of Religious Education, and that such a group should be thought of as a board of managers for all the educational work of the local Church, the Bible School being the chief expression of the Church's teaching ministry.

This board, consisting of from 3 members in the small Church to 15 in the largest, should rate as high (probably higher) as the Church's board of trustees,

deacons, elders, stewards, or whatever may be the name of the official group. Board is a better name than committee or commission, each of these names connoting more or less temporary service. The title, board, dignifies the work, and gives it favorable and permanent standing. The personnel, election, period of service, and duties of such a board should be an integral part of the Church's constitution. This is true in scores of Churches throughout the nation. If we are to grow a generation of capable Church men and women, the Church must major on the religious education of childhood and youth. The very suggestion is a stale statement. This we know. Every reader is probably thinking so. But what about the actual realization of this truth. We keep saying it, and often fail to set up a definite efficient organization to make the statement more than mere words. Let each Church prayerfully select a group of educationally-minded, spiritually-motivated men and women who with full information and aggressive spirit give themselves to this "big business," and new meaning will come into the great commission of Jesus, "Go—Teach." With the great commission in the ears and hearts of those early disciples they knew they had to have superhuman wisdom and strength for its realization. Of the four dynamic verbs of Christ's compelling command, "teach" is at the pulsating heart. "Greater things shall ye do," is the challenge.

Then why not organize a board of managers to conduct the tremendously significant and far-reaching business of religious education? If your Church already has such a board, these are the days to envision and empower every member of it.

Some of the Duties

Facing its great educational task in serving the whole Church locally, the Board of Religious Education as the board of managers, may well square itself up alongside of the following duties:

1. To make a friendly, frank and very thorough study of all organizations within the Church doing any kind of educational work. This survey should review the constitutions of all these organizations to ascertain purpose and program, and careful



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investigation should be made as to achievement over a reasonable period of time. Is there overlapping, undue competition, waste of time, money, and strength? Or on the other hand, with many organizations at work are there some important areas of human experience wholly neglected?

2. Naturally such an impartial survey will reveal the lack of unity and unification, so the next duty plainly enough in most Churches will be to call together all leaders of various educational organizations to ascertain on what basis a co-operative integrated procedure can be arranged. With certain age groups, particularly the junior high school pupils, multiplicity of organizations seeking to serve the group, makes it imperative that a board of religious education seek as early as possible to work out a unified correlated curriculum so that every need of life for these boys and girls can be met systematically with as little duplication as possible.

3. To set up a comprehensive religious education policy covering all the age groups educationally served by the Church. This will include the formulation of outstanding objectives and general lines of procedure to bring about their realization.

4. To work out or adopt standards applicable to all the Church's educational task. If the board will accept the splendid International Church School Standards prepared by the Educational Commission of the International Council of Religious Education, representing more than forty Protestant denominations, there will be definite standards available at once. It will be necessary for the board to plan for all the educational work of the local Church under one inclusive organization to be known as the Church School, with its Sunday, weekday, and vacation divisions. These standards as instruments of educational measurement of the Church School will also stimulate leaders to put forth increased and improved effort. If for any reason a board desires to use simpler standards these comprehensive ones will point the way.

5. To have general oversight of all the educational work of the Church. To be on the conning tower constantly concerned for the educational interests of all ages, to prevent enthusiastic faddists from rocking the boat or grounding it entirely. With fairness to all this board must see the major needs, give intelligent direction, sanely considering every problem that arises.

6. To secure, if the task warrant it and finances permit, as early as possible a full time, well-trained, salaries director of religious education to serve as the executive of the board to carry out its policies. With this competent Church director of religious education the board should heartily co-operate.

7. If the Church is not in a position to employ a professional director of religious education, then the board should choose the best available person as general superintendent of the Church School. The board should also appoint with the superintendent's counsel divisional supervisors, departmental principals, and other necessary helpers for the age-groups served.

8. To choose the general instructional and program-leadership personnel upon advice of the director of religious education where there is one, or after consulting the Church School superintendent. Generous provision should be made for their training and supervision.

9. To choose all curricula which will include provision for worship, study, recreation, evangelism, and service. Only a general group such as this board of managers can see the task in the large and plan widely and wisely for all concerned.

10. To seek the hearty financial co-operation of the whole Church in making possible the necessary educational building and educational equipment. School tasks

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require school equipment. The lines of standard curriculum activities to succeed demand best materials and methods, housing and furnishings.

11. To prepare and present to the proper financial board of the Church an annual and adequate budget to make possible the fullest, the most satisfactory realization of the Church's educational policy.

12. To keep in touch as a board, individually and collectively, with the general movements in the field of religious education, denominational and interdenominational, and to bring to the attention of all leaders such matters as may be desirable

from time to time through books and magazines, and by friendly counsel.

13. To call in specialists in religious education as occasion may arise to lecture and conduct conferences on special phases of the work, or to sit in counsel when new plans are under way.

14. To so organize the board itself that its various tasks may be performed by members of the board who give specialized attention to particular aspects of the general task.

With such a board of managers fulfilling such a list of duties, character-making, the biggest business in the world, will get the approval of Jesus Christ the Great Administrator of the Divine Enterprise of winning the world to His will and way.

A MUCH APPRECIATED LETTER

(The writer of this message of good cheer is Secretary Emeritus of the Massachusetts Congregational Conference and Missionary Society, Boston, and one of the most highly esteemed ministers of the Congregational Church.)

My dear Dr. Leinbach:

I have been for a number of years a reader of "The Reformed Church Messenger" and have greatly enjoyed its weekly visits. I have often wanted to write you about the pleasure and profit your paper has given me. The last issue, that of July 17, urges me to delay no longer. I want to register the pleasure given me by Dr. Lynch's articles, "One Book a Week." They are among the best reviews obtainable. The last one on the life of D. L. Moody, by his son, is a gem. It will greatly help every minister who reads it. I mean to purchase the book as soon as I get back to Boston. The articles by Dr. Schaeffer and Prof. Herman are alone worth the price of the paper for a year. The editorials—and, indeed, all the different departments—have something of real value every week. And then I must not overlook the "kleine Gedichte" (News in Brief): they come from the heart and reach the heart. I have always liked the way in which the Heidelberg Catechism begins: "Was ist dein einziger Trost im Leben und Sterben?" (What is the only comfort in life and in death?) In reading the review of the life of Mr. Moody, I could not but remember the experience he had when he began to preach fully the love of God. It is significant that the Reformed Church begins its Catechism with the thought of "comfort." That is what the world needs most today.

Very sincerely yours,

Frederick E. Emrich.

July 22, 1930,
Provincetown, Mass.

BOOK REVIEWS

The Supreme Book of Mankind, by James G. K. McClure, D.D., LL.D. Chas. Scribner's Sons, New York.


So many books have been written on the influence of the English Bible in the life of the world that it seems almost like a waste of time and effort to add another to the large collection that has been written within recent years on the subject. And yet as one reads this volume by Dr. McClure, he cannot help but feel that it meets a need and serves a useful purpose. We may admire and reverence the Bible for what it is and for what it contains, but this volume helps us to reverence it for what it has done. For this reason it should appeal especially to a time like ours which judges persons and movements by the results they yield. The author knows his subject and shows a remarkable ability to make others share his knowledge of it. This, no doubt, is due to the fact that

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Author of "Stunt Night Tonight," and "The Successful Young People's Society"

From the games and amusements of every clime Catherine Atkinson Miller draws the material of this engaging new book of games and stunts for every party and occasion. The scheme of her book adds immensely to its charm, for the material is not only funny but often strange and fascinating. Those who witnessed her work and heard her course at the last meeting of the International Society of Christian Endeavor will realize that she is thoroughly informed in the principles of recreation and those grateful souls who have leaned upon her **Stunt Night Tonight!** know that she applies these principles with grace and gusto. This new book cannot fail to find its way to an even larger audience than that which immediately greeted the publication of her first book of stunts.

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Problem Plays

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The fourteen plays included in this book were written, primarily, to vary the programs in a Young People's Society. They made such interesting meetings that they will be of real help to other groups of young people.

Each play requires but fifteen minutes to present, and the staging is very simple. The suggestive questions for discussion following each play will provoke hearty responses from the young people and help them to solve the problem presented in a Christian way. Every young people's group should have this book.

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the contents of the volume were originally delivered in the form of lectures under the Bross Foundation. Most interesting and fascinating is the style of the volume so that it holds the interest of the reader to the end. It is the kind of book one wants to finish before he lays it down. The several chapters such as The Conversion of the English through the Bible, the Bible and Education, the Bible in English Literature, the Bible in Missions will help to grasp the wide scope of the discussion. Any minister who is thinking of preaching a series of sermons on the contribution of the English Bible to the life and progress of the world will find this volume especially informing and suggestive; and to what better purpose can he adapt his pulpit ministrations in this Pentecostal year? The people would certainly be more interested in the effort than they are as a rule in vague and meaningless discussions of the Spirit.

P. A. D.

Rogues of the Bible, by Dr. James Black. Harper and Brothers. 262 pp. \$2.50.

The minister of Saint George's West, Edinburgh, is one of the foremost preachers of our time, and on the principle that there is something good even in the worst of men, he gives us in this stimulating and suggestive volume a sort of defense of some of the "black sheep" of the Bible, who have received little except condem-

nation. Whether or not you agree with the author's point of view, you will be helped by the freshness of his thinking and the kindness of his purpose in trying to clear away some undeserved traditional prejudices against the reputation of such persons as Cain, Esau, Jezebel, Saul, Pilate, Demas, Ananias and the Pharisees.

The College Student Thinking It Through, by Jessie A. Charters. The Abingdon Press. 166 pp. Price, \$1.50.

Here is a truly valuable book by a woman who understands the student's mind and has enduring faith in the young people. It should be widely read. E.

OBITUARY

PAUL MENGES SPANGLER

The Rev. Paul Menges Spangler, residing in Paxtang, Harrisburg, passed to his rest on June 15 after a lingering illness and confinement. He was a son of the manse, born in York, Pa., the son of the Rev. Aaron Spangler, Nov. 25, 1867. He graduated from Ursinus College in the class of 1892, and from the Ursinus School of Theology two years later. He accepted a call to the Tannersville Charge in Monroe County and served for a period of 3 years.

To this charge he brought his bride, the former Aliee Lichty, of Spring City, who died in November, 1896. He accepted a call to the East Berlin Charge in 1900 and served for a period of 10 years. After this fruitful ministry, he was forced to retire because of impaired health. On Jan. 9, 1900, he was married to Minnie Myers, of Hampton, Pa.

Upon his retirement, the family removed to York, Pa., and after a residence there of 8 years, they removed, in 1918, to Paxtang, Harrisburg, where he remained until his death. He maintained a keen interest in the work of the Kingdom and of his Church, attending Salem Church and frequently assisting in various avenues of service.

He is survived by his widow and the following children: Aaron L. and Sarah A., at home; Mrs. Eleanor M. Redshaw, of Harrisburg, and Charles M., of Baltimore.

A brief service was held at the home, after which the cortege proceeded to Zwingli Church, East Berlin, where, in a Church which he served, with a large congregation of friends and former parishioners in attendance, the last rites were performed. The services were in charge of the Rev. J. N. Le Van of Salem Church, Harrisburg, who was assisted by the Rev. H. B. King of the Paxtang Presbyterian Church, and the Rev. H. D. Houtz of East Berlin. Other ministers in attendance were the Revs. David Dunn, Frank W. Teske, S. Charles Hoover, Charles E. Heffleger, Paul L. Troutman, O. S. Hartman, G. S. Sorber, D.D., John K. McKee, D.D., W. S. Kershner, John S. Heffner and George W. Welsh.

J. N. Le V.

REV. PROF. F. GREETHER, D.D., LL.D.

Dr. Frank Grether, born at Akron, O., on April 10, 1856, passed away on May 18, 1930, having lived a life of great usefulness and service to the Church. He was the eldest child of Rev. Michael and Salome (nee Harter) Grether. His father came to Akron as a baker in 1847, later studied medicine and practiced medicine 7 years at Plymouth, Wooster and New Philadelphia, O., where he studied theology under Carl Bank, and entered the ministry, serving charges in Ohio. Six sons all studied for the ministry. Frank Grether, after attending public school, entered Calvin College at Cleveland and at the age of 16 received a license to teach in the public schools. After a short course in Mt. Union College at Alliance, O., he entered Mission House Theological Seminary. In 1878 he was ordained by Sheboygan Classis, serving for 8 years in the Town Rhine Charge and also organizing a congregation in Greenbush.

During this pastorate, in 1880, he was married to Miss Caroline Wilhelmina Schaferkort. Six children came to bless this union. Dr. Grether is survived by his widow and 4 children, Prof. Alvin Grether, of the Mission House College; the wife of Rev. H. G. Settlege; Louise Grether, and Mrs. Cordelia Tullar, of Waukesha, Wis.

Besides his pastoral duties he was a part-time teacher in the Mission House, starting in 1876 while he was still a student. He was appointed in 1878 as a "helper" to the faculty, spending 2 or 3 days of the week at the Mission House, at a salary of \$75 to \$100 a year. In the '80's he became a full-fledged member of the faculty on a salary of \$500 a year. Dr. Grether spent the year 1886 as a traveling missionary in the Dakotas. The Mission House recalled him in 1887 to the exercise of his exceptional teaching gifts, making him Professor of English Language and Literature. Twenty years later the Mission House Board called him to the Professorship of Biblical Interpretation. After serving in this chair for 20 years he was made Professor Emeritus, under the 70 year limitation rule. Yet up to a few weeks before his death he continued to impart instruc-

tion in some of the college branches—filling out a teaching career at this institution of 53 years.

His cheerful disposition and his forceful utterances (sprinkled with genial humor) made him a widely sought occasional preacher and speaker. In 1893, Heidelberg College, as also Franklin and Marshall College, conferred on him the deserved title, Doctor of Divinity. To this honor his Alma Mater added the degree of Doctor of Laws in 1926.

Mission House alumni and students gladly acknowledged their obligation to him, as do the multitudes who heard him

preach the Gospel of God's grace in Christ, and the whole Reformed Church rises to do him homage for his services to the Kingdom through our denomination.

At the funeral in Immanuel Church, near the Mission House, a great throng heard the choir render Prof. Kurtz's setting of "When the Lord Delivers the Captives of Zion"; heard the student quartet sing "Crossing the Bar" and other selections; listened to the pastor, Rev. John Gattermann, preaching in German on Psalm 126, as sung by the choir, and Prof. Dr. A. W. Krampe preaching on Heb. 11:4. Interment was in the congregation's cemetery.

Good Books All!

You'll find here two or three of the books you've been intending to read

- | | |
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| Men and Machines, <i>Chase</i> , \$2.50. | Jesus on Social Institutions, <i>Mathews</i> , \$1.50. |
| Our Asiatic Christ, <i>Buck</i> , \$1.25. | The Master, <i>Bowie</i> , \$2.50. |
| Parables of Jesus, <i>Buttrick</i> , \$2.50. | Roads to the City of God, <i>Matthews</i> , \$0.50. |
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| Can I Teach My Child Religion?, <i>Stewart</i> , \$1.50. | What Is God Like?, <i>Bp. of Winchester</i> , \$1.50. |
| The Book Nobody Knows, <i>Barton</i> , \$1.00. | Jesus of Nazareth, <i>Gore</i> , \$1.00. |
| Anglo-American Preaching, (<i>Inge, etc.</i>), \$1.75. | All Quiet on the Western Front, <i>Remarque</i> , \$2.50. |
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